

RARE

ACCOUNT

OF THE

WRITINGS, RELIGION, AND MANNERS,

OF

THE HINDOOS:

INCLUDING

TRANSLATIONS  THEIR PRINCIPAL WORKS.

IN FOUR VOLUMES.

By W. WARD.

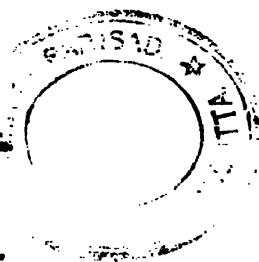
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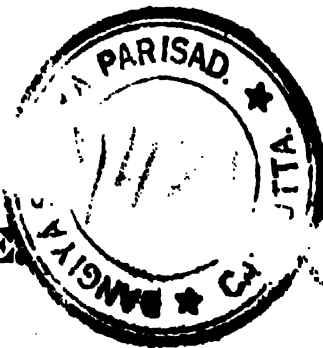
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P R E F A C E



THE author of these volumes is aware that they contain imperfections, and that persons possessing more knowledge had they possessed his information, would have presented to the public a work more worthy of their approbation ; yet, having resided more than eleven years in Bengal, during which time he has endeavoured to make himself acquainted with the Works, Religion, Manners, and Customs of the Hindoos, and for ten years of that period spent most of his leisure in obtaining information, and making translations for this work, he hopes that the materials here collected will be found to furnish a more correct and complete account of the Shastrs, Religion, Manners, and Customs of the Hindoos, than any thing which has hitherto been published on these subjects. With regard to the facts here stated, the author's acquaintance with the Bengalee language, and his familiar intercourse with the natives of all casts, enable him to speak with certainty. He has often perceived the errors of writers on Hindoo customs, but declining the unpleasant task of exposing their mistakes, he has contented himself with laying before the public simple facts.

The author is further aware, that an eloquent writer would have presented the matter contained in these volumes in a more pleasing form; and have added numerous reflections with the view of assisting the reader in forming his judgment. This, however, did not come within his plan, which was to confine himself to the collection of a large body of facts, and leave the reader to the impressions which they are naturally calculated to make. An ingenuous and unprejudiced enquirer wishes only for authenticated facts: and to such an enquirer, it is hoped, this work will be acceptable.

Without any further apology therefore, the author begs leave to present to the reader the contents of the ten chapters into which his work is divided:

In the **INTRODUCTORY CHAPTER** he has given the translation of a brief History of India, lately written by a learned bramhūn: this history commences with an account of the four yoogūs, though the writer himself rejects as fabulous all the fragments of history found in the pooranūs, relative to the sūtyū, trātī, and dwapūrū yoogūs. After giving a division of India, this writer gives the history of all the Hindoo kings who reigned in India after the commencement of the kūlee yoogū; according to which the Hindoo monarchy lasted 4267 years. To this succeeded the government of the Mūsūlmans, which lasted 651 years, during which time fifty-one princes sat on the throne of Delhi. This brings us down to the commencement

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of the English power in India, the events leading to which are here given in a translation from another work in Bengalee. To this the author has added, from Major Rennell, the division of India as it stood in the year 1783, with the changes that have since taken place. Next is given, an account of Bengal; of its capital; its Hindoo inhabitants; its climate, natural productions, manufactures, internal navigation, language, &c.

CHAPTER II. is occupied with accounts of the Hindoo shastrūs, the Vāḷūs, the Dūrshñūs, the Dhārmū shastrūs, the Tūntrus, the Pooranūs, and the Jyōtishū, Vaidyū, Kavyū, Ulūkarī, Dhūnoorvādū, Ganū, and Shilpū shastrūs, the Sūngskritū Grammars and Dictionaries, and the translations by learned natives from Sūngskritū into Bengalee.

The author has copied a considerable part of Mr. Colebrooke's essay on the vāḷūs, as preferable to any thing of his own; but he has added some copious remarks on these books, respecting which such expectations have been entertained in the learned world. It is now pretty evident, that little if any real knowledge, either in History or Science, is to be expected from these books; that they abound with the grossest absurdities, the greatest exaggerations, and the most puerile conceits. Of this the portions given by Mr. Colebrooke afford a sufficient proof, consisting as they do of little besides incantations; hymns, and prayers to the elements;

* Many incantations in these works are evidently designed to gratify principles of the blackest revenge.

uninteresting and artificial conversations ; praises addressed to kings ; forms for sacrifices, &c.

The works arranged under the name of the Six Dürshünüs belong, most probably, to six sects of Hindoo Philosophers, each of which had its founder, its school, its system of doctrine, and its separate shastrüs. The dürshünüs are at present rarely studied among the Hindoos ; the author has, however, collected as good an account of them as he was able, though it is but little, compared with what he hopes will ultimately be made known respecting these interesting works. Translations of the best works of the dürshünüs is an object of great importance, as they would furnish materials for a Complete History of the Learned Men among the Hindoos, and their Systems of Philosophy. The translation of the Substance of the Vādantü-Sarü, which he has given, may afford a specimen of the contents of the Dürshünüs.

—The great similarity betwixt the Grecian and the Hindoo Schools of Philosophy, in their doctrines, prevailing disputes, &c. has led him to form a conjecture respecting the antiquity of the most celebrated of the Hindoo shastrüs ; and he cannot help thinking that the Greek and Hindoo literature was at its zenith nearly at the same period ; which idea seems to be confirmed by the hints so often found in history, that several of the Grecian Philosophers visited the Hindoo schools.

Next to the dürshünüs, the Dhürmü Shastrüs, among which are the law books of



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the Hindoos, are the most important and interesting of the Hindoo writings. It would be ungenerous to deny to the Hindoo legislators a considerable portion of merit. The desire of doing justice is very perceptible in many of their laws, though the arbitrary regulations of the cast, and the cruelty of punishments for criminal offences, cast a shade over the whole of the Hindoo jurisprudence. Many of the dhūrmū shastrūs relate to the canon law, laying down rules, and fixing the times, for the performance of religious duties, and the observance of festivals. The author has given accounts of the most celebrated of the dhūrmū shastrūs, and a translation of the substance of the work called Prayūshchittū Nirnūyū, a celebrated work on expiations, and has added some general remarks on this class of the Hindoo writings.

He has next noticed the works which are called by the Hindoos the Tūntrū shastrūs. The design of the writers of these books appears to have been, to collect into one body the laws which define the popular ceremonies of the Hindoos; they have also added incantations or forms of their own, differing from those of the vādūs. These shastrūs have occasioned the establishment of one or two religious orders,* whose practices are intolerable gross and abominable, and manifestly the very reverse of that studied care to avoid forbidden food, and defiled persons, for which the regular Hindoos are so remarkable. The author has brought to light, in an-

*The Vamacharūs, and the Dūtshiracharūs.

ther part of this work, some of these practices, but has been obliged to conceal some parts as being so insufferably offensive that he could not write them. In order that the reader may judge for himself respecting the contents of the tūtrūs, he has translated the substance of a work called the Tūtrū Sarū, viz. the Essence of the Tūtrūs, and of a tract called Pēēt'hū Mala; and has added some remarks on these works.

In the account of the Pooranūs, the lighter or historical romances of the Hindoes, the author has first given an account of the Thirty-Six Pooranūs and Oopū-pooranūs, and has made remarks on their general contents, and on their effects, as popular books, on the public manners. Next follow Translations of the Contents of the Mūhabharātū, the Ram-yāmū, and the Shrēē-Bhagvūtū; then the contents of the Kashēē-khūndū, the Ootkūlū-Khūndū, the Chūndēē, the Kalikū pooranū, the Kūlkē pooranū; the Boudhū pooranū; and brief notices of several other pooranūs much read in Bengal; together with a translation of the most remarkable passages in the work called Gūnga-Vakyā-Vūtēē.—The first of the above works may be considered as an historical poem, relating to Yoodhist'hirū and other kings, with whom the first traces of Hindoo legitimate chronology and history begin. The second is an epic poem respecting Ramū and his family, and the third contains the history of Krishnū, who dethroned Kāngshū, and took possession of his kingdom. The Kashēē-Khūndū and Ootkūlū-Khūndū relate to those two celebrated places, the resort of pilgrims, Benares, and the temple of Jūgūnnat'hū in Orissa. The Chūndēē is a work on the wars of Bhūgūvūtēē full of the

marvellous, and much read by the sect of Hindoos called Shaktūs. The Kalikū pooranū is a fabulous history of Shivū and Doorga, and the Kūlkee pooranū a prophecy respecting the events of the kūlee yoggū. The Bouddhū pooranū contains an account of the birth and actions of Booddhū, the founder of the Bouddhū religion, which is spread over the Burman empire, Ceylon, &c. and is supposed to have been at one time the reigning superstition all over India. The last work contains an account of the different ceremonies connected with bathing in the Ganges.

After the pooranūs, the works next noticed are the Jyōtishū, or astronomical, shastrūs. In these shastrūs, full of the mysteries of astrology, there are many traces of the genuine principles of astronomy, a science which was no doubt once studied with great attention by the learned Hindoos. The author is sorry he has not been able to present to the reader a more satisfactory account of the real progress of the Hindoos in astronomy, by translating the whole of those parts of these shastrūs in which their theories are contained. In this he was disappointed by the want of astronomical knowledge in the pūndit who translated into Bengalee what he has here given of the Jyōtishū-tūttwū. He hopes, however, that what he has been able to give, will throw some light on this subject, and shew in some degree what advances the Hindoos have made in this sublime science. With the translation of the substance of Raghoo-mūndū's work, he has interspersed a number of articles and remarks, which, though they may not enhance the merit of this part

of his work in the opinion of the learned, will, he hopes, render it more entertaining to the generality of his readers. In these additions, he has given, from other shastrûs, an account of the nine kinds of ordeal formerly practised among the Hindoos; and a translation of the Hindoo Almanack.

From what the author has given of the medical shastrûs, it appears probable that in this department of science the Hindoos arrived at something like that degree of perfection which was attained in Europe before the discovery of the circulation of the blood and of anatomy, and before chemistry had been much improved. To pronounce them mere quacks would be doing them injustice; but to affirm that they have been able to carry this science to any degree of perfection in practice, would be equally incorrect. They aimed at something like system, but without anatomy and chemistry, what must be the practice of physic, but mere conjecture? The Hindoos know nothing of surgery. Quackery, as is here shewn, is at its utmost height among them, and its victims are innumerable. The author has given a general view of the subjects treated of in the Hindoo medical books, and has added the titles, and some account of the contents, of those most read in Bengal. He has also given Translations, from three medical works, which will, he hopes, throw considerable light on the state of the medical science in this country.

The kavyâ shastrûs, or poetical books, of the Hindoos, are numerous; though

it is impossible to give their poets credit for a refined taste. Their sublimity is bombast, and many of their figures are to the last degree ridiculous. We seek in vain, in the Hindoo poetry, for the simplicity of Homer, or the purity of Virgil. The licentiousness of their poets agrees with the modern manners of this lascivious people. A brief account is given of the nature of the Hindoo poetry, and a list of their most celebrated poets, with the names of their works.

Only small portions of the ~~works~~ on rhetoric, the ūlūkarūs,* are read in Bengal. The author has given the names of some, and a brief sketch of their general contents.

The Hindoo writings on the art of war afford an interesting view of ancient tactics. It is said that none of these works are now extant, at least in these parts; what is here given therefore is from other shastrūs, though the pūndīts say these accounts were originally parts of the Dhūnoor-vādū. The subjects treated of in these extracts relate to the form and use of the bow and of bludgeons; to wrestling; the march of an army; evil omens on going to war; the forms of flags; the disposal of troops in an engagement; the forms of war chariots; the method of commencing an engagement; the treatment of prisoners, &c.

* Ūlūkarū signifies ornaments.

Music in Bengal is in the lowest state ; and yet it seems that the Hindoos formerly studied it as a science. Several musical works written by Hindoos are mentioned in several shastrüs, the names of which are here given, with a slight sketch of the system they contain, as well as an account of the Musical Instruments now used in Bengal.

The works on the arts, if such separate works did exist, are extinct in Bengal. Scraps on this subject will be found under the head Shilpü shastrüs, vol. ii. p. 401.

The Hindoo learned men seem to have excelled as much in philology as in any other department of literature. Their grammars and dictionaries of the Süngskritü are noble monuments to their fame. The reader is here presented with the names of the most celebrated original works of this kind, with their comments ; and with the contents of the grammar called Moogdhübödihü, and Ūmürüsinghü's dictionary.

The account of the shastrüs closes with a List of translations from the Süngskritü, as well as of works written in the Bengalce ; to which are added Remarks on the whole chapter.

In the 3d CHAPTER the author has given a large account of the ceremonies and

duties prescribed to the Hindoos in their shastrs, under the following heads :

Section i. The duties of a Hindoo towards his spiritual guide.—*Section ii.* The way in which the initiating incantation is to be received by a disciple ; specimens of these incantations ; their efficacy ; the honours due to a spiritual guide ; prayers bearing the name of mūntr̥s.—*Section iii.* The ceremonies attending ablutions (snan̥).—*Section iv.* Presenting water at the time of bathing to deceased ancestors.—*Section v.* Pōōja, or the worship before an image.—*Section v.** Meditation on the form, &c. of an image, while sitting before it.—*Section vi.* Slaying and presenting bloody sacrifices to an idol.—*Section vii.* Burnt offerings.—*Section viii.* Sacrifices, as, the common one with clarified butter, herbs, &c. ; that of a man ; a bull ; a horse ; an ass ; other animals ; a hawk ; a burnt-sacrifice at the birth of a son ; a burnt-sacrifice after death ; a sacrifice to the nine planets ; a number of other sacrifices.—*Section ix.* Repeating the name of an idol with the bead-roll, &c.—*Section x.* Forms of adulation to the gods.—*Section xi.* The prayers called kūvūchū.—*Section xii.* Sūndhya, viz. certain ceremonies at the time of bathing.—*Section xiii.* Gifts, especially to learned bramh̥ns.—*Section xiv.* Entertaining bramh̥ns.—*Section xv.* Hospitality to guests.—*Section xvi.* Reading the pooran̥s in public.—*Section xvii.* Public singing accompanied with dancing and music.—*Section xviii.* The yatras, or pantomimical entertainments.—*Section xix.* Services to be paid to kine.—*Section xx.* The shraddh̥, or ceremo-

* This number has been inserted twice by mistake.

nics for the dead.—*Section xxi.* The ceremonies called vr̥t̥us.—*Section xxii.* Religious austerities called t̥p̥sya.—*Section xxiii.* Dedication of temples, &c. to the gods and others.—*Section xxiv.* Fasting.—*Section xxv.* Yōgū.—*Section xxvi.* Pilgrimages.—*Section xxvii.* Prayers and vows to the gods.—*Section xxviii.* Planting trees, &c. for the use of pilgrims and others.—*Section xxix.* Unclean-ness, and modes of purification.—*Section xxx.* Godship of images tried.*—*Section xxxi.* A ceremony for prolonging life.—*Section xxxii.* Method of preventing the death of children.—*Section xxxiii.* Method of preventing family misfortunes.—*Section xxxiv.* Ceremony for removing the evils following bad omens.—*Section xxxv.* The burning of widows alive.—*Section xxxvi.* Voluntary suicide, as a religious act.—*Section xxxvii.* Persons casting themselves from precipices.—*Section xxxviii.* Perishing in cold regions.—*Section xxxix.* Dying under the wheels of Jūgūnnat'hū's car.—*Section xl.* Casting children into the Ganges to fulfil a vow.—*Section xli.* Exposing of children to be starved to death.—*Section xlii.* Falling on spikes, walking on fire, burning the sides and tongue, swinging by hooks run through the back, &c.—*Section xliii.* Strange ceremonies to obtain the power of working miracles; and terrific ceremonies performed while sitting on a dead body.—*Section xliv.* Ceremonies for destroying, removing, or subduing enemies.—*Section xlv.* Wonder-working charms, or incantations; witches, &c.—*Section xlvi.* Impure Orgies, using flesh, spirituous liquors, &c.

* This and some other ceremonies here mentioned are not commanded in the shastr̥s.

The ceremonies most commonly practised by the Hindoos are, 1. Bathing.—
2. Repeating the names of the gods.—3. Worshipping before an image.—4. Honour-
ing and entertaining bramhūns.—5. Visiting sacred places.—6. The ceremonies for
the dead, &c.—Bathing, and repeating the names of the gods, are daily duties,
performed by almost all Hindoos. The six ceremonies above-mentioned are depend-
ed upon more than any others for securing happiness after death.

The 4th CHAPTER contains an account of the Hindoo Deities, viz. of their origin;
the forms of their images; the times of their worship, particularly the Great Festi-
vals to their honour; the distinguishing marks worn by the worshippers of each;
stories from the shastrs respecting the gods and goddesses; their names; their
heavens; the benefits sought by their worshippers, &c. &c.

Though the Hindoos talk of their pantheon's containing 33,000,000 of deities they
are almost all resolved into the three principal ones, Vishnoo, Shivū and Brūmhū;
the elements, and the three goddesses Doorga, Lūkshmēē and Sūrūswītēē. The rest
are principally the varied forms of the above. The author has given pretty large
accounts of the original deities, and of all those publicly worshipped in Bengal.

To these are added accounts of inferior celestial beings worshipped, viz. of the

Usoorūs, Nayikas, Vidyadhūrūs, Ūpsūras, Yūkshūs, Rakshūsūs, Gündhūrvūs, Kinnūrūs, Pishachūs, &c. &c. &c. and of inferior terrestrial beings worshipped, as, the Spiritual Guide, the Daughters of bramhūs, Kaloo-rayū, Koovārū, Noi-ritū, the Houshold God, the Village Goddess, the Cow, different Birds, Beasts, Trees, the Toolsee plant, the pedal with which brick-dust is pounded, &c.

In these accounts of the gods the author has interspersed, in the body of the work and in the notes, a variety of remarks and illustrations, with the view of unfolding the characters of these deities, and the nature of the worship paid to them. In the fables respecting them he can find little or nothing which leads him to suppose that they have either a scientific or moral signification ;—but the observations made in this mythological account, extending through more than three hundred pages, render further comment here unnecessary.

CHAPTER 5th describes the forms of the Hindoo Temples, the worship performed in each, and the images of the gods ; notices the vast sums of money expended in the erection and endowment of temples ; and gives an account of the substances with which images are made ; the persons making them ; where set up ; the method of consecrating them ; the worship paid to them ; the times of worship, viz. daily, (particularly on lunar days) weekly, monthly and annually. To the whole is add-

ed an account of the Hindoo Festivals during the year, from the work called *Ti-t'hee Tüttwü*.

IN CHAPTER 6th the author has given some information respecting the Hindoo learned men, the moonies, and their works, with several stories (from the *Māhabharātū* and other *pooranūs*), of these men, who united in themselves the saint and the philosopher. He has also given an account of the spiritual guide of the Hindoos; his duties and those of his disciples; of the family priest; of the priests officiating at a burnt offering; and of other priests; of the four principal orders of men among the Hindoos, viz. the seculars, and the three orders of ascetics. He has noticed the modern devotees, viz. the *Pūrūm-hūngsūs*, *Dūndēēs*, *Brūmhūchārēēs*, *Oordūvahoos*, *Mounēēs*, *Ramatūs*, *Nimatūs*, *Nagas*, *Sūnnyasēēs*, *Ughērū-pūnt'hēēs*, *Voishnūvūs* or *Voiragēēs*, *Nanūkū-pūnt'hēēs*, *Yadoo-pūnt'hēēs*, *Kūvirū-pūnt'hēēs*, *Sūtēc-bhavūs*, *Kalūntū-yōgēēs*, *Yūngyūmūs*, *Kamūpatū-yogēēs* and *Shūrāvūras*.

THE 7th CHAPTER is taken up with an account of the Sacred Places to which pilgrimages are made, viz. *Gūya*, *Kashēē*, *Prūyagū*, *Jūgūnnat'hū-Kshātrū*, *Ramāshwūrū*, *Chūndrū-shākūrū*, *Gūnga-sagūrū*, *Uyōdhya*, *Mit'hila*, *Mūt'hoora*, *Vrindāvūnū*, *Gōkoolū*, the forest of *Noimishū*, *Voidyū-nat'hū*, *Vūkrāshwūrū*, *Koorōokshātrū*, *Kīngoola*, *Akantū-kanūnū*, *Hūridwarū*, *Kanchēē*, &c. &c. The author has also mentioned the reasons assigned for these places being esteemed sacred; de-

scribed the temples and images there; the ceremonies performed by pilgrims, and the benefits they expect for themselves and ancestors, and has closed the whole by some brief remarks.

In the 8th CHAPTER the original casts of Hindoos, viz. the Bramhūns, Kshūtriyūs, Voishyūs, and Shōōdrūs are described, as well as their subdivisions. The author has noticed the extravagant stories found in the shastrūs respecting the bramhūns; their peculiar privileges; the honours paid to them; the concern of the shastrūs to elevate them even to deification, and to lay all the other casts, with their riches, at their feet. He has next described the ten ceremonies performed for bramhūns from the time they are conceived in the womb till they are married; the daily duties of the bramhūn who walks according to the strict rules of his religion, as given in the Anhikū-tātwū; the present state of the bramhūns, as it respects their attention to the ceremonies of their religion; the different ranks of bramhūns; their employments; their degraded state as it respects morals; their means of support, &c.

The Kshūtriyūs are next noticed; their present state in Bengal; the rank they hold in society; the duties assigned to them, their customs, &c.—To this succeeds an account of the Voishyūs.

The author has pointed out the state of degradation to which the Shōōdrūs are reduced; the religious duties they are allowed to perform; the different orders

of shōōdrūs, and the trades they respectively follow. • This has given him an opportunity of bringing forward a pretty full account of the present state of the Arts and Manufactures in Bengal. The different classes of shōōdrūs are arranged under the following heads :—1. Vaidyūs, those brought up to the medical profession ; 2. Kaist'hūs, writers ; 3. Gūndhū-vūnikūs, the sellers of spices, drugs, paint, &c. ; 4. Kasarees, workers and dealers in brass, &c. ; 5. Shūrkū-vūnikūs, makers of shell ornaments ; 6. Agōrees, farmers. (Here the author has given a pretty full account of the state of Agriculture, and the work of the farmer.) 7. Napitts, barbers ; 8. Mōḍūkūs, confectioners ; 9. Koombhūkarūs, potters ; 10. Tatees, weavers ; 11. Kūrmūkarūs, blacksmiths ; 12. Magūdhūs, servants to the king ; 13. Malakarūs, sellers of flowers ; 14. Sūōtūs, chariotcers ; 15. Tālees, shopkeepers ; 16. Tamoolces, ditto ; 17. Tūkshūkūs, joiners ; 18. Rūjūkūs, washermen ; 19. Swūrnūkarūs, goldsmiths ; 20. Soovūrnū-būnikūs, bankers ; 21. Toilūkarūs, oilmen ; 22. Abhēcrūs, milkmen ; 23. Dhēēvūrūs, fishermen ; 24. Shoundikūs, distillers ; 25. Nūtās, dancers ; 26. Chandālūs, labourers ; 27. Chūrmūkarūs, shoemakers ; 28. Patūnees, ferrymen ; 29. Dūlavahēēs, palanqueen-bearers ; from the 30th to the 38th, various classes employed in different ways ; 39. Mūllūs, snake-catchers ; 40. Badyūkarūkūs, musicians and matmakers ; 41. Various other classes of Shōōdrūs.—He has added remarks on the cast, and on the present state of the different orders relative to this distinction. Examples follow of the pernicious effects of cast in preventing improvements in the

arts; of the miseries it inflicts, and the desperation to which it drives multitudes, while others violate its rules with impunity.

CHAPTER 9th is devoted to a view of the Domestic Manners and Customs of the Hindoos:—*Section i.* describes their Marriage Ceremonies. *Section ii.* treats of the Management of Children. *Section iii.* enlarges upon the Economy of Families. *Section iv.* relates to Deaths, Funeral Ceremonies, &c. *Section v.* contains Specimens of Conversations on different subjects. In *Section vi.* are given remarks on Country Scenery. *Section vii.* contains a Miscellaneous Collection of Facts respecting Manners and Customs; Specimens of Letters, Songs, &c. In *Section viii.* the Christian reader will find more than one hundred and fifty Passages of Scripture illustrated from Hindoo manners and customs.

Though the author has purposely abstained from all comment on the errors of many writers on Hindoo Manners and Customs, yet there is one point in which misrepresentation must not pass unnoticed: It has been said that the Hindoos are a moral, and comparatively an honest people. To persons engaged in business in Bengal, there needs no attempt to prove that such an assertion is as far from truth as the distance betwixt the poles: every one who has been obliged to employ the Hindoos, has had the most mortifying proofs that if the vices of lying, deceit, dishonesty, and impurity, can degrade a people, the Hindoos have sunk to the lowest depths of human depravity. Whole pages might be written on this painful subject, till the read-

er was perfectly nauseated with the picture of their vices. The complaints of Europeans are so frequent and so loud on the dishonesty of the natives, that a person can seldom go into the company of those who employ them without hearing these complaints. Instead of its being true, that property may be left for months and years in safety, (unless it be committed to the care of a person whose own property will be forfeited if any thing be missing,) rupees, cloth, and any thing which a native can easily and without discovery turn into money, are not safe for a moment, except they are locked up. Native servants in general scarcely ever make a bargain for their masters without securing something for themselves. In short, Europeans are considered as fair game, and he is esteemed the most capable who can defraud them the most. As it respects deceit, a master is seldom able to discover what goes forward among his servants, unless they happen to quarrel among themselves; and then the spirit of revenge, operating on the mind of the injured, brings to light scenes of villainy which overwhelm the master with astonishment, and too often excite in him a perfect hatred of the native character.—The impurity of the conversation and manners of the Hindoos is so much dreaded by Europeans, that they tremble for the morals of their children as long as they are amongst them, and some consider their removal to Europe, on this very account, as absolutely necessary to prevent their ruin, however painful such a separation may be to the mind of a parent. In the capacity of a servant, the wife or widow of an English common soldier is considered as an angel, compared with a native woman.—Lying is universally practised: the author has never known a Hindoo, who has not resorted to lying without he-

mitation, whenever he thought he could draw the least advantage from it.—The want of compassion and tenderness towards the poor, the sick, and the dying, is also so notorious among the Hindoos, that Europeans on their travels are frequently filled with horror at the proofs of their inhumanity merely as they pass along the roads, or navigate the rivers, in this country.

The 10th CHAPTER is devoted to a review of the principal doctrines contained in the Hindoo shastris, under the following heads: *Section i.* Of God.—*Section ii.* Of the Origin of the Universe.—*Section iii.* Of the Celestial Regions.—*Section iv.* Of the Earth.—*Section v.* Of the seven Patalas.—*Section vi.* Of the different Hells.—*Section vii.* Of the Gods.—*Section viii.* Of other Celestial Beings.—*Section ix.* Of the Creation of Man.—*Section x.* Of the creation of other Animals.—*Section xi.* Of the state of man in this world.—*Section xii.* Of absorption, and the methods of obtaining it.—*Section xiii.* Of the heavens of the gods: stories respecting these heavens. Of the methods of obtaining happiness in these heavens.—*Section xiv.* Of future punishments in the transmigration of souls.—*Section xv.* Of punishments in the different hells. Stories respecting Yümū and the world of spirits.—*Section xvi.* Of the different Prällyūs, or destructions of worlds.

The whole of the Hindoo religion may be comprized in abstraction of mind, and the performance of certain prescribed ceremonies.—The Hindoo philosophers in general, and particularly those of the Vādanṭū sect, consider the hu-

man mind as a portion of the Universal Soul; and that the mind is debased, en-
 snared, and kept separate from the Great Parent, by its connection with the body.
 It therefore becomes a point of duty to bring all the powers of the mind to a state
 of perfect abstraction, and the organs and senses of the body to an entire subjec-
 tion, that the person may be as it were separated from the body while in it, and
 have his whole mind fixed on the one Brūmhū, as the only way of returning to the
 Great Parent. One means of accomplishing this union with God, is for a person
 to seclude himself from the world, and by a course of rigorous mortifications to
 reduce the body to a skeleton, and the mind to a state of torpidity. Some philo-
 sophers have taught, that this is to be done by pure abstraction without cere-
 monies, but others, that ceremonies are useful in obtaining this abstraction, either in
 their immediate effects on the mind, or as works of merit affecting a future birth.
 —This is the principle which animates and explains the whole body of the Hin-
 doo religion. A thousand allusions to this principle may be recognized in their
 books, and even in the conversations of the natives at the present time. The
 want of this abstraction of mind, and this subjugation of the passions, leads the
 Hindoos in general to despair of obtaining absorption in God, or perfect happiness,
 unless in some future birth. They expect only a long succession of uncertain
 births, or punishment in some place of misery. Thus the wretched Hindoo,
 without hope, and without a refuge in affliction and death, is tossed like a light
 and unresisting substance, now sinking and now swimming, on a tempestuous
 ocean which has neither bottom nor shore.

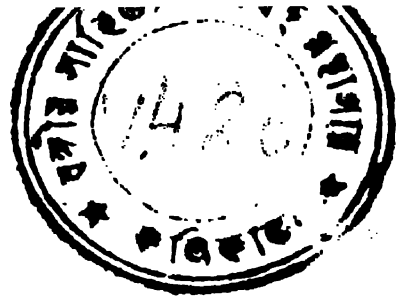
The author has closed this last volume with an account of the Origin, Religion, and Customs of the Sikhs, a sect of Hindoos; and of the principal contents of the work written by Nanūkū, the founder of this sect.

In endeavouring to give the sounds of the Sūṅskritī vowels the author has adopted the following method:

अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ.
 ũ a ee ēē oo ōō ree rēē lee lēē ā oi ō ou

The short ũ, which is inherent in the consonants, is to be sounded like u in but; the a like this letter in father; the third vowel, (in the middle of a word) like i in did, or, (at the end of a word), like ee in Zebedee; the fourth is the lengthened sound of ee, as in sweet; the oo and ōō are the common and long sounds of these letters; ree, rēē, lee, lēē, are also the common and long sounds; the ā is like this letter in plate; the oi as in the word point; the ō as in chosen, and the ou as in thou. The consonants and their aspirates are so easily expressed by the Roman letters that no new symbols were necessary.—In the first volume, a few Persian names are not spelt in the manner the author would adopt were he to reprint them.

An Index is added to each volume. The author is indebted to a friend for the scientific names of plants, &c.



DESCRIPTION
OF THE
RELIGION, MANNERS, &c. of the HINDOOS.

INTRODUCTORY CHAPTER.

HINDOOSTHAN,* of which Bengal is a province, speaking in general terms, has Thibet on the North, the sea on the South, China on the East, and Persia and the Arabian sea on the West. It is said to contain 110,000,000 of inhabitants. Major Rennel, however, says, "strictly speaking the extent of Hindoost'han *proper* is much more circumscribed. On the south, according to the Indian geographers, it is bounded by the countries of the Deccan (Dūkshinū), so that the whole peninsula to the south of a line drawn nearly from Balasore to Baroach is not reckoned Hindoost'han. In this circumscribed state, it is about equal to France, Germany, Bohemia, Hungary, Switzerland, Italy and the Low Countries."

The way in which this immense country was first peopled, as well as the origin of its civil and religious institutions, are subjects which

* *Sthān* means place. Joined to the word Hindoo, it makes Hindoost'han, and therefore denotes the place or the country of the Hindoos. The word Hindoost'han, however, was invented by the Mūsūlmāns: The Hindoo word is Bharūtīś-vīrshī, i. e. the kingdom of Bhūrūtīś.

appear to be still involved in much uncertainty. The chronology of the Hindoos is wholly incredible and ridiculous.

They divide their history into four yoogūs or periods of time: the first they call sūtyū yoogū. The pūndits describe the sūtyū yoogū as being the period when the light of religion irradiated the whole earth, when its ceremonies were accompanied with the greatest splendours, and regarded with universal attention.* This yoogū lasted 1,728,000 years. Next to the sūtyū came the trāta yoogū, when it is said a quantity† of sin was introduced into the world in the proportion of one to four. This yoogū lasted 1,296,000 years. After the trāta came the dwapūrū yoogū, when it is supposed a larger quantity of sin was introduced into the world, compared with the holiness in the world as two to four. This yoogū lasted 864,000 years. Last came the kūlec yoogū, (the present time), in which there remains only one ounce of holiness in the world, compared with three ounces of

* The Pādmaṁ Pooranā, the Māhabharātā, and other shastrīs, relate, that in this yoogū the men might innocently go and cohabit with other men's wives, and the women with the husbands of others; that in these actions there was at that time no shame. On a certain day, however, a moonee went to the wife of Ooldālā, another moonee, while the family were sitting together. Taking her by the hand, the moonee led her aside to a secret place. In their absence, the son remonstrated with the father on this kind of practice, which struck him as highly improper. The father said, that in that time (the sūtyū yoogū) women were common to all, and did not belong to any one person exclusively; that therefore there was no sin in this act. The son, highly incensed, pronounced a curse upon both man and woman who should hereafter carry on such an intercourse. The sin was to be increased or diminished according to the cast of the parties. In consequence of the curse of a moonee's son, therefore, adultery has become sin, according to the Hindoo pooranās. Another thing is mentioned respecting this yoogū in the Auhikā Tātavī, viz. that at this period writing was unknown, men being able to retain every thing which they heard. At the close of this yoogū it was perceived that people did not retain what they heard more than six months; wherefore Brūhma made letters, and people began to learn the alphabet.

† The Hīndoos speak of sin, as a substance or quality capable of increase or diminution.

sin; and this will gradually diminish till there remain nothing but sin in the world. This yoogū has lasted nearly 5000 years. 432,000 years is the whole period of this yoogū. Mūnoo says, that in the sūtyū yoogū the prevailing virtue is devotion; in the trāta, divine knowledge; in the dwapūrū, sacrifice, and in the kūlee, liberality.

The age of man has diminished in every yoogū. In the sūtyū 100,000 years was the common age of man; in the trāta 10,000; in the dwapūrū 1000, and in the kūlee 100.

Besides human annals, the Hindoos pretend to keep the accounts of the gods: hence their shastrūs teach that a month of mortals makes a day of what are called the Pitrees. A year of mortals is a day of the gods. 2000 yoogūs of the gods is a day of Brūmha. To know how many years of mortals is comprised in a day of Brūmha, these 2000 yoogūs must be multiplied by the number of years in the four yoogūs of mortals, viz, 4,320,000 years: this 4,320,000 years multiplied by 360 gives the amount of a day of Brūmha, viz. 1,555,200,000 years of mortals. Brūmha lives or reigns 100 years, so that this old fellow's life or reign amounts to 55,987,200,000,000* years of

* Is Mr. Halhed an example of the amazing credulity of Unbelievers in every case wherein the *Holy Bible* is not concerned? When he wrote his "Code of Gentoo Laws," he hesitated to believe the Bible because it was outdone in chronology by the histories of the Chinese and Hindoos. With sacred reverence he exclaims, at the close of his account of the four yoogūs, "To such antiquity the Mosaic Creation is but 'as yesterday; and to such ages the life of Methuselah is no more than a span!" He says, in another page, "the conscientious scruples of Brydone will always be of some weight in the scale of philosophy." If the age or reign of Brūmha,

mortals, at the end of which another takes his place, and he begins to reap the fruit of his actions. Another division of time the Hindoos call a kŭlpū, which comprises ⁰432,000,000 years of mortals, measuring the duration of the world, and as many the interval until its renovation. Some persons say the world is totally destroyed at the end of the four yoogŭs; and other pŭndits hold, that then only a partial destruction takes place, and that the total destruction of the material world takes place only at the end of a kŭlpū. Another division of time they call a mŭnwŭntŭrŭ, viz. the reign of a mŭnoo. In each mŭnwŭntŭrŭ there are 71 yoogŭs of the gods, or 284, if each of the four yoogŭs be reckoned as one.

The ancient governments of India, no doubt, were absolute monarchies, tempered by the influence of written laws, which contained many just as well as unjust principles. The influence of the bramhŭns might sometimes lean to the side of justice, and restrain the impetuosity of an ambitious or cruel prince; yet, on the other hand, the power of the bramhŭns, perhaps, spread more real misery over the country than the ambition of many powerful monarchs.*

Drāṇiḥa, viz. 55,937,500,000,000 years, excited such sacred awe in the mind of this gentleman, what would have been his sensations, and how strong his faith in the sacred books of the Hindoos, if he had happened to read in the Ramayāṇ the account of Rām's army, which these books say, amounted to 1,000,000,000,000,000,000 soldiers, or rather monkeys! This unbeliever in Moses became at last, it is said, a firm believer in —Richard Brothers.

* "His own power, which depends on himself alone, is mightier than the royal power, which depends on other men: by his own might, therefore, may a bramhŭn coerce his foes." Sir W. Jones's *Translation of Māṇoo*. It is easy to conceive what men, placed above the reach of the laws, would do.

The Hindoo laws regulated the institutions of property, marriage, the administration of justice, &c. in the most minute manner. Personal rights were defined, and, had not crimes been too much multiplied, and many punishments been to a shocking degree sanguinary,* the interests of justice would have been secured in a far better manner than could have been expected in such a state of society. Courts of law were established throughout the empire, and judicial proceedings were conducted with great order. Attention was paid to the examination of evidence, and both the plaintiff and defendant were allowed to employ counsel.

These circumstances, added to the peaceful temper of the Hindoos, rendered them as happy as the power and privileges of the bramhūns, absolute monarchy, personal slavery,† the chain of the

* I have been informed by two or three respectable friends, that before the English criminal law was executed at Calcutta, they frequently witnessed the most bloody scenes: Criminals were brought to the river-side, where, with blunt instruments, they cut off the hands of some, the feet of others, and other members of others, and then turned them adrift. Some of these poor wretches fell down on the spot, and lay there till they died, and others, unable to bear the exquisite torture arising from the mangling and amputating of their limbs, plunged into the river and found a watery grave. It is true, these punishments were inflicted according to the Māhāmūdān law, but it appears to be an exact picture of the punishments inflicted according to the Hindoo shastris, as may be seen in Sir W. Jones's translation of Mānōo.

† The following form of emancipating a slave is given by one of their legislators named Narādā: "Let the benevolent man, who desires to emancipate his own slave, take a vessel of water from his shoulder, and instantly break it. Sprinkling his head with water, containing rice and flowers, and thrice calling him free, let the master dismiss him with his face towards the east."

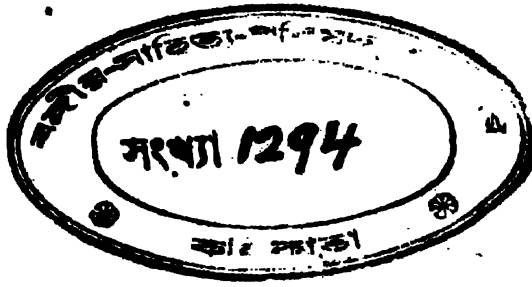
cast, and a system of gross idolatry would allow them. Their wars were few, though cowardice was by no means the national characteristic.*

I am informed by Mrityoonjyū, the Head Sūṅskritū Pūṇdit in the College of Fort William, and one of the most learned and sensible Hindoos of the present day, that before the time of Yoodhis-t'hirū, they have no authentic history. I am happy to give in this place a free translation of the substance of a work, lately compiled by this pūṇdit, and which may be considered as containing THE ESSENCE OF ALL THE AUTHENTIC HISTORY OF THE HINDOOS at present known among the pūṇdits in Bengal.

* The natives of Bengal are not much calculated for war, but the people of the upper provinces are very robust, and appear not unfit to become hardy soldiers.

A
FREE TRANSLATION
OF THE SUBSTANCE OF
THE RAJŮTŮRŮNGŮ,

*A Work lately compiled by Mrityoonjŷyŷ Vidyalŷnkarŷ, Head Sŷngskritŷ Pŷndit
in the College of Fort-William.*



HISTORY OF THE HINDOOS.

By Mrityoonjyū Vidyalāṅkarū.

THERE are thirty kŭlpūs, or revolutions of time ;* the present kŭlpū is called Shwātūvarahū. In each of these thirty kŭlpūs there are fourteen Mūnoos, who enjoy great honour and happiness during these periods.† The present mūnoo, who is the seventh, is called Voivūswūtū. Each mūnoo reigns 284 yoogūs. Voivūswūtū, at the close of the kŭlce yoogū will have reigned 112 yoogūs.

The present is called kŭlee yoogū, which contains 432,000 years: of this 4905 years are past, and 427,095 years are to come. •

* Viz. the Hindoo shastrūs contain the names of this number of kŭlpūs. Each kŭlpū contains 432,000,000 of years. This is a day of Brūhma, and his night is as long ; that is, during the day of Brūhma the world continues, and during his night it is in a state of absorption. As there are thirty days from the time of the new moon till its entire wane, so the Hindoo pūndits have invented thirty kŭlpūs as one grand revolution of time.

† The names of these mūnoos, as related in the Kŭlkee-pooranū, are, Swayāmbhoovū, Sarōchishū, Ootūmū, Tamīśū, Rāvūtū, Chakshooshū, Voivūswūtū, Savūrnee, Dākshāsavūrnee, Brūhmāsavūrnee, Dhūrmīsavūrnee, Roodrāsavūrnee, Dābāsavūrnee, Indrāsavūrnee. These mūnoos, as well as most of the gods, have ascended to their present eminence as the reward of their actions. When they have enjoyed the whole amount of the happiness their works merited, they go to the state that is proper for them.

The mūnoos reside somewhere on the earth, but the pooranūs do not give the name of the place. They only say, that in the country where the mūnoos reside the koolū grass grows of a yellow colour. The mūnoos are said to govern the world by the shastrūs which they have made known. Hence, towards the close of the satyū yoogū, when sin began to appear, and in consequence when laws began to be necessary, mūnoo, the son of Brūhma was born, who delivered the Dhūrmū Shastrū, and Ikshwakoo was appointed king.

In the sūtyū yoogū God established king Ikshwakoo, and from the latter part of the sūtyū yoogū, and throughout the three last yoogūs, the kings of the races of the sun and moon govern the world. The race of the moon had its origin in that of the sun. § Some of these kings, according to their merits in performing tūpūsyā, reigned over the seven dwēēpūs, others over Jūmbōo-dwēēpū, others over Bharūtū-vūrshū, and others only over what is called Koomarika-khūndū, or Hindoost'han. At one period the race of the sun reigned; at another the race of the moon. The history of these kings is to be found in the pooranūs, &c. These kings in the sūtyū yoogū reigned 1,728,000 years; in the trāta 1,296,000, in the āwapūrū 864,000.*

In the beginning of the kūlec yoogū the kings of the race of Yoodhist'hirū reigned 3044 years. One hundred and thirty-five years the family of Vikrūmadityū reigned at Oojjūyūnet. At present the name of the last king of the Hindoos (Shalivahūnū), who reigned at the south of the river Nūrmūda, is kept up, and this race of kings has reigned or will reign 18,000 years, from the close of the reigns of

§ The following story respecting this event is related in the Mūhabharātū: Pavritāvūrshu is the name of a mountain where Shreevū and Doorga play together. It is a peculiarity respecting this place, that they who visit it immediately become women. On a certain occasion, king Ilū visited this place, and immediately became a woman. Finding things thus with himself, he began to pray to Shreevū, who had compassion on him and ordered that he should one month be a man and another a woman. In the months when he was a woman he used to retire from the affairs of the kingdom and go a hunting. While in the forest, Boodhū (one of the grīhū gods) meeting her became enamoured of her, and the fruit of this connection was a son whom they called Poororūva, the first king of the race of the moon, who obtained the kingdom of king Ilū. To complete this story, the Mūhabharātū says, that at the hour of delivery her time of being a woman expired, and that the midwife was obliged to cut open her belly to get out the child.

* Mrityoobjūyū gives up all the history of the three first yoogūs, as related in the pooranūs, as fabulous.

the kings of the race of Vikrūmadityū. After the extinction of this race, the family of Vijyabhinūdū will reign 10,000 years near the mountain Chitrākōōtū. Afterwards a king named Pūri-nagarjoonū will reign, and the kingdom will continue in his family till only 821 years of the kūlee yoogū remain.* Then in the town of Shūmbhūlū, in the family of a Gourū† brahman, Kūlkēē will be incarnate.‡

Bharūtū-vūrshū, has four quarters—east, west, north and south, and four corners, called after the names of the gods Ūgnee, Noiritū, Vayoo, Eēshanū, and the middle, making nine divisions.

The following countries, or places, are situate in the midst of Bharūtū-vūrshū, viz. Sarūswūtū, Mūtsyū, Shōōrūsānū, Mūt'hoora,* Panchalū, Shalwū, Mandūvyū, Koorookshātrū, Ilūstina, Noimishū, Vindhyaḍree, Pandyū-ghōshū, Yamoonū, Kashēē,† Ūyōdhya,‡ Prū-yagū,§ Gūya,§ Mit'hila,* &c.

Eastward are the countries Magūdhū, Shōnū, Vūrāndrū, Gourū, Rar-hū, Vūrdhūmanū, Tūmōliptū, Pragjyōtishū, Oodūyadree, &c.

* Viz. 400,000 years.

† Viz. a brahman descended from the five brahmans whom king Adishōōrū brought from the west of Hindoost'han into Bengal. These are called Gourū brahmans.

‡ See translation of the Kūlkee-pooranū, and also the close of the article respecting Vishno.

* Krishnū's kingdom. † Benares. Yet the pooranūs say, that Benares is beyond the borders of the earth. The meaning of this is, as explained by persons above the vulgar superstition, that though it be actually a part of the earth, it is too excellent a place to be reckoned a part of it.

‡ Ramū's kingdom. § A celebrated place of resort for devotees. See the head Tēērt'hū.

§ Noted as the place where the Hindoos perform the ceremony called *pindū-dant*, for the salvation of themselves and their ancestors. See Tēērt'hū.

* The birth-place of Śēeta.

In Ūgnēe-kōnū (i.e. ūgnēe corner) are situate the following countries, viz. Ūngū, Vūngū, Oopūvūngū, Troipoorū, Kōshūlū, Kūlingū, Ootkūlū, Andhrū, Vidūrbhū, Shūvūrū, &c.*

Southward are the countries Ūvūntēē, Hāmadrū Mūlūyū, Rishyū-mōōkū,* Chitrūkōōtū, Mūharūnyū, Kanchēē, Singhūlū Kōnkūnū, Kavāree, Tamrūpūrnēē, Lūnka,† Trikōōtū, &c.

In Noiritū-kōnū are the countries called Drūvirū, Anūrttū, Mūharashtrū,‡ Rōivūtū, Yūvūnū, Pūlhūvū, Sindhoo, Parūshēēkū, &c.

Westward are the countries Hoihūyū, Ūstadree, Mlāchchhū, Vasū, Shūkū, &c.

In Vayoo-kōnū are the countries Goojjūratū, Natū, Jalūndhūrū, &c.

Northward are the countries§ called Chinū,|| Nāpalū, Hōōnū, Kākūyū, Mūndūrū, Gandharū, Himalūyū, Kroūnchū, Gūndhūmadūnū, Malūvū, Koilashū, Mūdrū, Kashmēērū, Mlāchchhū, Khūsū, &c.

In Ēēshanū-kōnū, are Swūhūrnū-bhoumū, Gāngadwarū, Tūnkūnū, Valhēēkū, Brūhmūpoorū, Kiratū, Dūrūdū, &c.

The kings who reigned in the center of these countries were distinguished by the name of Nūrū-pūtee: those who reigned in the north were called Ūshwū-pūtee, and those who reigned in the south were called Gūjū-pūtee.§

* To this mountain Soogrēvū fled from his brother, king Balee. See Ramayānū.

† Ceylon.

‡ Mahratta.

§ Some of these are mountains.

|| China.

§ Mrityoonjūyū in this work writes only the history of the kings distinguished by the name of Nūrū-pūtee.

Here follows the history of the kings who have reigned in the kŭlee yoogŭ during the 4905 years that have expired.

From the beginning of the kŭlee yoogŭ, for 4267 years, a number of Hindoo kings, of different casts, reigned on the throne of Delhi, viz. from Yoodhist'hirŭ to Khāmŭkŭ 1812 years. These only were of the genuine Kshŭtriyŭ cast; those who followed, bearing the name of Kshŭtriyŭs, were not so in reality. After this, for fourteen generations, a race of kings proceeding from a Kshŭtriyŭ father (Mūhanŭndŭ) and a female shōōdrŭ, reigned 500 years, viz. from Visharŭdŭ to Bōdhŭmŭllŭ. This mixture of casts gave rise to the cast called Rŭjŭ-poots. After this the cast of the Unbelievers (or Bouddhŭs) reigned for fifteen generations, (400 years,) in the family of Goutŭmŭ, Vĕēr-vahoo being the first, and Ŭdityŭ the last, king of this race. After this, in the family of Mŭyoorŭ, nine persons reigned 318 years, from Dhoorŭndhŭrŭ to Rajŭpalŭ. After this a king from the mountains reigned fourteen years.

In this manner, 3044 years of the kŭlee yoogŭ, and the kingdom of Yoodhist'hirŭ, passed away.

After this the kingdom of Vikramadityŭ commenced. Vikramadityŭ and his son reigned 93 years; then from Sŭmoodrŭpalŭ to Vikrŭmŭpalŭ, sixteen persons (Yōgĕēs), 641 years, 3 months transpired. Then from Tilŭkŭchŭndrŭ to the wife of Gōvindŭchŭndrŭ, named

Prāmūdāvēē,* (ten persons) 140 years, 4 months transpired. Then from Hūripāmū to Mūhaprāmū (four persons, Voiragēēs) 45 years, 7 months transpired. From Dhēēshānū to Damōdūrūshānū thirteen persons of the Voidyū cast, from the east of Bengal, reigned 137 years, 1 month. Afterwards from Dwēēpū-shinghū to Jēēvūnūshinghū, six kings, (Chōhanū Rūjūpoots), reigned 151 years. Then Prit'hōrayū reigned 14 years, 7 months. In this way the kingdom of Vikrūmadityū continued 1223 years, at the close of which period 4267 years of the kūlec yoogū had expired. Here closed the Hindoo Monarchy.

To this succeeded that of the Mūsūlmans, which continued 651 years, viz. through the reigns of fifty-one badshas, including 45 years of the present nominal badsha Sha-Alum.

The first badsha, Shūhabūddeen was of the race of Gōrce. This race, from Sahūhwūddeen to Mahwūddeen, (twelve persons) reigned 118 years, 2 months, 27 days. The next race were of the family of Khūzūrkhā: four persons of this family reigned 34 years, 11 months, 20 days, viz. from Jūlalwuddeen to Kōtūbūddeen. The next race were Turks: nine persons of this race reigned 97 years, 3 months, 19 days, from Khūsūrkhā to Mūhūmood Shā. Next four ūmrās reigned 39 years, 7 months, 16 days, viz. from Khūzūrkhā to Alawūddeen. Next three kings of the Pat'han tribe reigned 72 years,

* This is the only instance of a Hindoo woman's holding the reins of government in Hindostan. — Among the Mūsūlmans too only one woman is to be found as exercising the supreme authority, viz. Rūzeed.

1 month, 7 days, viz from Bāhūlool to Ābraheem. Next the family of Toimoor reigned : Babūr Shā and his son reigned 15 years, 5 months. Then the Pat'hans again obtained the rule, and four persons of this tribe reigned 16 years and 3 months, viz. from Shārsha to Mūhūmood-adil. Then from Hoomayoo to the forty-fifth year of the reign of Sha-Alum, including fourteen badshas, the race of Toimoor reigned 257 years, 4 months, 29 days.

Thus from the beginning of the reign of the Hindoos, in the kūlee yoogū, to the year 1805 (English), 4919 years of the kūlee yoogū transpired.

There appears a difference of 14 years in this reckoning and that at the beginning of this work, where it is said that 4905 years of the kūlee yoogū are expired. This is to be accounted for by supposing that in reckoning through so many different reigns mistakes have been made ; some part of it may also be owing to different modes of reckoning, as by solar years, lunar years, and by the Mūsūlman Hijree.

Respecting these three kingdoms (viz. that of Yoodhisthirū, Vikrūmadityū and the Mūsūlmans) a brief account is here given.

At the close of the dwapūrū yoogū the race of kings distinguished by the name of the sun became extinct. The race of kings distinguished by the name of the moon became also at the same period

extinct, except it be admitted that the name was kept up by adopted sons.

The last king of the line of the moon was Vichitrū-vēēryū. He died without issue, but the mother of Vādūvyasū commanded him to raise up children for the government of the kingdom from the wives of Vichitrū-vēēryū. The fruit of this connexion was the birth of three sons named Dhritū-rashtrū, Pandoo, and Vidoorū. Pandoo obtained the kingdom, but in consequence of a curse was prevented from going in to his wife. His two wives Koontēē and Madrēē, by intercourse with the gods Yūmū, Vayoo, Indrū, and Ūshwinēē-koomarū, had five sons. The sons of Koontēē were Yoodhist'hirū, Bhēēmū, and Ūrjoonū. The sons of Madrēē were two twins named Nūkoolū, and Sūhūdāvū.

Dhritūrashtrū had a hundred sons, the eldest was Dooryōdhūnū. To the exclusion of the rest of these one hundred sons, seeing the many excellent qualities in Yoodhist'hirū, Dhritūrashtrū appointed him to succeed to the throne. Yoodhist'hirū reigned 76 years.

After Yoodhist'hirū and his brother went into the wilderness Door-yōdhūnū reigned 19 years. Yoodhist'hirū and his brothers coming back from the wilderness, and bringing with them a great army, fought Door-yōdhūnū and his friends and slew them. After this Yoodhist'hirū reigned 36 years, and then with Droupdēē, Bhēēmū, &c. ascended to heaven.

Ūrjoonū's grandson Pūrēekshitū succeeded, who reigned 60 years, and being cursed by Bāṃpha was immediately destroyed.* Then Pūrēekshitū's son Jūnūmājūyū reigned 84 years. In attempting, to perform a sacrifice† he killed many serpents, and afterwards, while employed in the ūshwūmādhū sacrifice, he was guilty of killing a bramhūn‡, but was at length delivered from this sin by hearing Voishūmpayūnū, a disciple of Vādūvyasū, read the Mūhabharūtū, after which he died. This history is related at large in the Mūhabharūtū.

		Years.	Months.
4 Jūnūmājūyū's son Shūtanēekū		reigned 82	2
His son Sahūśranēekū	-	88	2
— Ūshwūmādhūjū	-	81	11
— Ūscēmūkrishnū	-	75	2
— Nichūkroo	- -	76	3
— Ooptū	- -	78	0
— Chitrūrūt'hū	-	80	0
— Shoochirūt'hū	-	65	2
— Dhritiman	-	69	5
— Sooshānū	-	64	7

* See the table of contents of the Mūhabharūtū.

† Called the Sūrpū-yūjnū, in which snakes are offered in sacrifice. He did this, not as an act of holiness, but to revenge the death of his father, who was killed by a snake.

‡ He could not complet the serpent-sacrifice because Tūkshūkū, a king of the serpents, took refuge with Indrū, and Astikū, a bramhūn, interceded for the serpents, his uncles. On this the king resolved to perform the ūshwūmādhū sacrifice, but Indrū got into the horse's head after it was cut off, and made it dance. At the sight of this a young bramhūn laughed: the king destroyed him, and thus incurred the guilt of Brahmahūtya. The Hindoo shastrīs describe the snakes as belonging to the race of bramhūns!

		Years.	Months.
Sooshānū's son Soonēēt'hū	-	reigned 62	1
His son Nrichūkshoo	-	_____ 51	11
_____ Pariplūvū	-	_____ 42	11
_____ Sootūpa	-	_____ 58	3
_____ Mādhavēē	-	_____ 55	8
_____ Nripūnjūyū	-	_____ 52	9
_____ Dūrvvū	-	_____ 50	8
_____ Timee	-	_____ 47	9
_____ Vrihūdrūthū	-	_____ 45	11
_____ Soodasū	-	_____ 44	9
_____ Shūtanēēkū	-	_____ 44	9
_____ Doordūmūnū	-	_____ 51	0
_____ Vūhēēnūvū	-	_____ 38	9
_____ Dūndūpanee	-	_____ 40	0
_____ Nidhee	-	_____ 36	3
_____ Khāmūkū	-	_____ 58	5

He was slain by his nobles, and Visharūdū, of the Nūndū race, one of the king's counsellors, reigned in his stead.

From the time of Yoodhisht'hirū to the reign of Visharūdū twenty-eight generations of the family of Yoodhisht'hirū reigned, viz. from the beginning of the kūlee yoogū 1812 years. After this the race of Nūndū reigned.

		Years.	Months.
Visharūdū	- - - -	reigned 17	4
His son Shōōrūsānū	- - - -	_____ 42	8

	Years.	Months.
Shōōrūsānū's son Virūsa - -	reigned 52	2
His son Anūndūśahū - -	47	9
— Vūrūjit - -	35	1
— Doorvēērū - -	44	3
— Sookripalū - -	30	9
— Poorūst'hū - -	42	10
— Sūnjūyū - -	32	3
— Ūmūrūyōdhū - -	27	4
— Inūpalū - -	22	11
— Vēērūdhee - -	47	7
— Vidyart'hū - -	25	5
— Bōdhūmūllū - -	31	8

In this way fourteen generations of the race of Nūndū reigned 500 years. This Bōdhūmūllū gave himself up to smoking intoxicating herbs, on which account one of his ministers named Vēērūvahoo, of the race of Goutūmū, slew him and got the kingdom.

The first of the original stock of the family of Nūndū reigned in Mūgūdhū, by the name of Nūndū. He was the son of Mūhanūndū, born of a Shōōdrū woman. Nūndū was a great warrior, a second Pūrūshooramū. He almost entirely extirpated the cast of the kshūtriyūs from the face of the earth. He was at the head of 10,000,000,000 soldiers, and from hence had the name of Mūhapūdnūpūtee. * When he destroyed the kshūtriyūs 2312 years of the kūlee yoogū had expired.

Through Goutūmū, of the race of Goutūmū, and son of Maya-dāvēē, the bouddhūs became powerful. Goutūmū was a bouddhū.*

The bouddhūs deny the truth of every thing invisible; they deny the existence of the Creator, and say that every thing rose by chance, and goes away by chance; that there is no future state, neither rewards nor punishments; that as the trees in an inaccessible forest grow without a planter, and die without a destroyer, so the world springs up and dies, as a matter of course.

The bouddhūs took their rise from the following circumstance: One day Indrū, and Virōchūnū, the king of the ūsoorūs, went and asked Brūmha these questions: "What the mind was, and what the body was?" Brūmha, who was performing dhyanū, having his eyes shut, and absorbed in meditation, laid his hand on his breast. At this time a bason of water stood before Brūmha, and his image, in this posture, was reflected upon the water. Virōchūnū concluded, from this conduct of Brūmha, that he intended to say, that the image of the body on the water was every thing, viz. that all was a shadow, and that man was nothing else. Indrū thought that this was not the meaning, but that Brūmha meant to convey this idea, that the mere body was like the shadow on the water, but that within, (intimated by laying his hand on his breast) there was an immortal soul, and that this was Brūmha.

* This Goutūmū was a bramhūn, and a gooroo, or teacher. For a further account of the bouddhūs, see the article Bouddhū, the ninth Incarnation of Vishnoo.

These bouddhū kings, of the race of Goutūmū, reigned with such complete sway, that the ceremonies of the bramhūns were almost obliterated.

	Years.	Months.
Vēērūvahoo	reigned 35	0
His son Yūjatisinghū	27	7
Shūtroognū	21	0
Mūhēēpūtee	25	4
Viharūmallū	14	3
Sūrōōpūddūttū	28	3
Mitrūsānū	27	2
Jūyūmallū	28	2
Kūlingū	39	4
Koolūmūnec	46	0
Shūtroomūrdūnū	8	11
Jēēvūnūjatū	26	9
Hūriyōgū	13	2
Vēērūsānū	35	2
Adityū	23	11

In this way fifteen generations of the race of Goutūmū reigned 400 years, when one of Adityū's ministers murdered him, and reigned in his stead at Delhi. This man's name was Dhoorūndhūrū; he was of the race of Mūyōōrū.

	Years.	Months.
Dhoorūndhūrū	reigned 41	0
His son Sānōddhūtū	45	0

	Years.	Months.
Sānōddhūtū's son Mūhakūtūkū	reigned 41	0
His son Mūhayōdhū	33	0
———— Nat'hū	28	0
———— Jēēvūnūrajū	45	7
———— Oodūyūsānū	37	5
———— Vindhūchūlū	22	0

His son Pajūpalū reigned 25 years, but giving himself up to dancing and music, his country was invaded by a king from the Kūmaoo mountains, named Shūkadityū, who, conquering, ascended the throne, and reigned 14 years. Nine kings of the race of Mūyōorū reigned 318 years.

From the beginning of the kūlee yoogū to the commencement of the reign of Shukadityū was 3044 years, when the kingdom of Yoodhisht'hirū was dissolved.

After this Vikrūmadityū reigned in Oojjūyūnēē. Hearing of the evil conduct of Shūkadityū he went against him, and, destroying him, took his kingdom, and reigned at Delhi.

The following is the account of the birth of Vikrūmadityū: On a certain occasion, in Indrū's heaven, many of the gods were assembled with the family of Indrū. Indrū's son, Gūndhūrvūsānū was also present. The gūndhūrvūs, and ūpsūrūs, viz. the male singers and female dancers, were also present, employed in entertaining the company. In the midst of the dance, Gūndhūrvūsānū was fascinated

with the charms of one of the ūpsūrūs, and shewed such signs of his lust, that his father Indrū, being incensed, cursed him, and ordered him to descend to the earth in the form of an ass. All the gods, sympathizing with Gūndhūrvūsānū, entreated the angry father with cries and sobs, and the son also began to soothe and intreat his father. At length Indrū, inclined to mercy, told his son that the curse must take place, but that he would moderate it, by permitting him to be an ass in the day and a man in the night, and that when the king of Dharanūgūrēē should burn him, he should recover his place in heaven.

With this modification of the curse, Gūndhūrvūsānū sunk to the earth, and alighted as an ass in a tank (*i.e.* in a pool of water) adjoining to the town called Dharanūgūrēē. In this way he continued: in the day as an ass in the tank, and in the night, as a man, he went to fill his belly where he could.

One day a bramhūn came to this tank to bathe, when Gūndhūrvūsānū (the ass) told him that he was the son of Indrū, and requested him to speak to king Dharū, to give him his daughter in marriage. The bramhūn consented, but on speaking to the king, the latter refused to believe that he was Indrū's son, unless he himself had some conversation with him. The next day the king went, with his counselors and courtiers, and began a conversation with the ass, who related his history, and the reason of his being cursed. The king refused to believe unless he performed some miracle. The ass consent-

ed. The king demanded that he should build a house of iron forty miles square, and six miles high. The ass promised, and in the night he accomplished it. The next day the king, seeing the house finished, was obliged to consent, and to appoint the day of marriage.

Before the wedding-day the king invited bramhūns, kings, and others without number, to the wedding, and, on the appointed day, with dancing, songs, and a most splendid shew, they marched to the iron house to give the beautiful daughter of king Dharū in marriage to the ass. In that country they celebrate weddings in the daytime. Wherefore, having dressed the bride, and adorned her with jewels and the richest attire, they sent a bramhūn to call Gūndhūrvūsānū from the tank, telling him that all was ready for the wedding. Gūndhūrvūsānū bathed, and set off to accompany the bramhūn to the assembly. Hearing music and songs, Gūndhūrvūsānū could not refrain from giving them an ass's tune.

The guests hearing the braying of Gūndhūrvūsānū began to be full of sorrow, that so beautiful a virgin should be married to an ass: some were afraid to speak their minds to the king; but they could not help talking and laughing one amongst another, covering their mouths with their garments; others began to say to the king, "O king, is this the son of Indrū!" The bramhūns began to jeer the king, saying, "O great monarch! you have found a fine bridegroom; you are peculiarly happy; you have got a fine person to give in mar-

riage to your daughter; don't delay the wedding; make haste to give your daughter in marriage; to do good delay is improper; we never saw so glorious a wedding, but we have heard a story of a camel being married to an ass, when the ass, looking upon the camel, said—"Bless me! what a bridegroom!" and the camel, hearing the voice (the braying) of the ass, said—"Bless me! what a sweet voice!" The bramhūns continued: "In that wedding, however, the bride and the bridegroom were equal, but in this marriage, that such a bride should have such a bridegroom is truly wonderful." Other bramhūns said, "O king, at other weddings, as a sign of joy, the sacred shell is blown, but thou hast no need of that," (alluding to the braying of the ass.) The females cried out, "O mother! what is this! at the time of marriage to have an ass! what a miserable thing! What! will he give such an angelic female in marriage to an ass!" In this way the people expressed their feelings. The king, ashamed, held down his head.

At length Gūndhūrvūsānū began to talk to the king in Sūngskritū, and to urge him to the fulfilment of his promise, telling him 'there was no act more meritorious than telling truth (putting the king in mind of his promise); that the body was merely like clothes, and that wise men never estimate the worth of a person by the clothes he wears. Moreover he was in this shape from the curse of his father, and during the night he had the body of a man. Of his being the son of Indrū there could be no doubt.' At hearing the ass talk Sūngskritū

in this manner the minds of the people were changed, and they confessed, that though he had the outside of an ass, unquestionably he was the son of Indrū: for it was never known that an ass could talk Sūngskritū. The king, therefore, gave his daughter in marriage.

By the time the guests were dismissed night appeared, when Gūndhūrvūsānū assumed the form of an excellent looking man, and, dressing himself, respectfully went into the presence of the king. All the people, seeing so fine a man, and recollecting that in the morning he would become an ass, were both pleased and sorrowful. The king brought the bride in great state to the palace, and the next day gave her servants, camels, jewels, &c. He dismissed the guests also with many presents.

Some time after this Gūndhūrvūsānū had a son, by a servant-maid, whom they called Bhūrtrihūree,* but Gūndhūrvūsānū did not tell his father-in-law. The king, in the midst of his affairs, kept thinking how it was possible that Gūndhūrvūsānū might throw off his ass's body. At length he thought within himself, Gūndhūrvūsānū is the son of Indrū, therefore he can never die: at night he casts off his ass's body, and it becomes like a dead body: I will therefore burn this body, and thus keep him constantly in the shape of a man. After some time, therefore, he one night caused the ass's body to be burnt, when Gūndhūrvūsānū appeared in his presence,

* This Bhūrtrihūree was a great pundit, as well as a king. He was the author of one of the Kavyā-shāstrās called Bhūttre, &c. &c.

and told him that now his curse was brought to an end, and that he should immediately ascend to heaven. He did so, after telling the king that he had a son, by a servant-maid, whose name was Bhūrtrihūrec, who would be a great pūndit; that his son by the king's daughter was to be called Vikrūmadityū, and that he would be a mighty king, governing the whole world. King Dharū hearing that his own kingdom was likely to be absorbed in his son-in-law's, resolved to murder the child as soon as it was born. The daughter hearing this, and being full of sorrow for the loss of her husband, cut open her belly, let out the child, and died.

For a long time the king was greatly afflicted at the loss of his daughter, but was at length comforted, and the child at eleven days old was called Vikrūmadityū.

In process of time Dharū, the king, calling the two boys Vikrūmadityū and Bhūrtrihūrec, gave them good council respecting their future learning, as, that they should diligently learn the Vādū, Vyakūrūnū, the Vādangū, Vādantū, Dhūnoorvādū, and the Dhūrmū shastrū, the Gandhūrvū science; different arts and manufactures; the riding of elephants and horses; drawing chariots; that they should be skilful in all kinds of games, leaping, jumping, running, besieging of forts, forming bodies of troops and breaking them; that they should excel in the necessary qualities of kings, as in the knowledge of the power of an enemy, of making war, of the man-

ner of performing journies, of sitting in the presence of the nobles, &c. of distinguishing betwixt different sides of a question, and of making alliances; that they should be able to distinguish betwixt the innocent and guilty; that they should give proper punishment to the wicked, exercise authority with perfect equality or justice, and be liberal. The boys were then sent to school, and placed under the care of excellent teachers, where they became truly famous.

These youths having finished their education, Dharū gave to Bhūrtrihūree the kingdom of Malooya, the capital of which was Oojjūnēē. This capital was 26 miles long, and 18 miles wide. After Bhūrtrihūree had begun to reign, he gave himself up entirely to his wives, and neglected the affairs of his kingdom. Vikrūmadityū advised him to a contrary course, but instead of taking this advice he was angry and dismissed him. Vikrūmadityū, travelling through many countries, at length hired himself as a servant to a merchant at Goojjuratū.

In order to know how far his wives loved him, one day Bhūrtrihūree caused a false report to be spread of his death. On hearing this report, one of his wives swooned away and died. A little while after this the king discovered that his other wife was guilty of a criminal intercourse with another person, which discovery was made in the following manner:

One day a certain bramhūn, who was a tūpūswēē, gave a fruit to

the king, with his blessing, saying, "O king, the person who eats this fruit will be like a god; he will never grow old, but will become immortal." The king dismissed him with many honours and presents, and having a wife whom he loved better than himself, he went in and gave the fruit to her. But the queen, having a paramour whom she was exceedingly fond of, gave it to him. This man had a violent passion for a woman of ill fame, and he gave the fruit to her. But this woman thought within herself 'this fruit makes people like the gods, preserves men from age and death: what shall I do with such a fruit? This fruit is most proper for the king.' Thus reasoning she took it to the king. The king, thunderstruck, said, "I gave this fruit to my wife; how then did it come into the hands of this whore?" Reflecting much upon the matter, the king guessed at the whole, and, sick of the world, he at length eat this fruit, renounced his kingdom and the world, and went into the wilderness, leaving his kingdom in the hands of his ministers.

After some time a rakshüsü, named Ūgnivātalü, began to devour the subjects indiscriminately, and make dreadful havock. The ministers, at their wit's end, came to an agreement with this monster, that if he would abstain from all injury, they would give him a man to eat every day. To this he agreed. The ministers then every morning made a man king, and in the evening he was devoured by the rakshüsü. While these things were thus going on Vikrūmadityü happened to pass by the capital, as the servant of a merchant who lived in Goojjuratü. He got out of his boat just to see his old residence,

but found every thing in a state of disorder: at this moment also he saw them dragging a poor fellow to make him king during the day, who was to be devoured by the rakshus̥ at night. He enquired into the affair, and persuaded them to make him king for that day. At length they consented, and he began to perform pōōja to his ishtū dāvūta, by which means he obtained power over the rakshus̥, beat him dreadfully, and saved his own life. He then became known to the people as Vikrūmadityū, and, to the joy of all, ascended the throne.

After reigning some time he conquered the following countries: Ootkūlū, Būngū, Kōchvāharū, Goojjūratū, and Sōmūūnat'ū. At this time Shūkadityū, a king from the Kūmaoo mountains, destroyed Rajūpalū, the king of Delhi, and placed himself on his throne. Vikrūmadityū after conquering other countries, and having placed his dominions in the greatest security, at length heard of the ruin of Rajūpalū. He therefore proceeded against Shūkadityū, overcame him and obtained the throne of Delhi, where he reigned as universal monarch, like a second Yoodhisht'hirū.

Vikrūmadityū at last lost his life in a war with Shalivahūnū, king of the city of Prūtisht'hanū, which was situate on the south side of the river Nūrmūda.

The infant son of Vikrūmadityū was raised to the throne. His name was Vikrūmūsānū, respecting whom this story is told:

A yōgēē, named Sūmūdrūpalū, who knew many dark sciences and mischievous incantations, became acquainted with Vikrūmūsānū, and had such an influence over him that he made him do whatever he chose. One day Sūmoodrūpalū enticed Vikrūmūsānū into the wilderness, and told him, that he was acquainted with a science by which persons could exchange bodies; and he offered him the proof of the fact: so saying, he seized a bird; took its soul out of it, and caused another soul to enter it. After this he proposed to Vikrūmūsānū that he should go out of his present body, and that he, Sūmoodrūpalū would give him an undecaying and immortal body, so that he should become equal to a god. The proposal mightily pleased the king's son, who requested him to hasten the job. Wherefore this conjuring yōgēē, causing the son of Vikrūmūsānū to go out of his body, he entered it himself, and, throwing his own body into a ditch, went to the palace as Vikrūmūsānū, and afterwards sat as king on the throne of Vikrūmadityū at Delhi.

Thus from the beginning of the reign of Vikrūmadityū to the end of that of his son, 93 years transpired, but his name continued as the head of the kingdom for 135 years. It is now 1861 years since the time of Vikrūmadityū, and 1726 since that of Shalivahūnū.

After the death of Vikrūmadityū, king Bhōjū reigned at Oojjōyū-nēē. Finding an old throne belonging to Vikrūmadityū, having thirty-two images on it, he one day sat upon this throne, when each of the images in turn addressed the king in praise of Vikrūmadityū.

The history of Vikrūnadityū is contained in a work called Vikrūmū-chūritradee.*

	Years.	Months.
Sūmoodrūpalū	reigned 24	2
His son Chūndrūpalū	40	5
— Nūyūnūpalū	51	5
— Dāshūpalū	47	2
— Nūrūsinghūpalū	48	3
— Sōōtūpalū	37	11
— Lūkshūpalū	38	3
— Ūmritūpalū	27	6
— Mūhēēpalū	39	2
— Gōvindūpalū	55	5
— Hūripalū	24	9
— Bhēēmūpalū	48	8
— Anūndūpalū	31	2
— Mūdūnūpalū	37	9
— Kūrmūpalū	45	0
— Vikrūmūpalū	44	3

The last king was killed in battle by Tilūkūchūndrū, king of Vū-hūrach, who ascended the throne of Delhi. The kingdom continued for sixteen generations in the family of Sūmoodrūpalū, viz. 641 years, three months.

* This work has been printed at the Serampore press.

	Years.	Months.
Tilūkūchūndrū	reigned	2 0
His son Vikrūmūchūndrū,	—	22 7
— Kartikūchūndrū,	—	4 3.
— Ramūchūndrū	—	14 11
— Ūdhūrūchūndrū	—	18 2
— Kūlyanūchūndrū	—	11 7
— Bhēēmūchūndrū	—	18 3
— Bōdhūchūndrū	—	25 5
— Govindūchūndrū,	—	22 2
His wife Prāmūdāvēē,	—	1 0
— Hūripāmū, (a Voiragēē)	—	7 5
His disciple Gōvindūprāmū	—	20 3
— Gōpalūprāmū	—	11 3
— Mūhaprāmū	—	6 6

This man, preferring a jungle to a throne, went among the wild beasts, and Dhēēsānū, the king of Bengal, hearing that the throne was vacant, proceeded to Delhi with an army, and assumed the sovereignty.

	Years.	Months.
Dhēēsānū, (a Voidyū)	—	18 5
His son Būllalūsānū*	—	12 4
— Lūkshmunūsānū,	—	10 5.

* This king instituted the order of koolēnū bramhūns. See the head bramhūns, in the chapter on the casts.

In his time, a ghūtūkū bramhūn, named Dāy/vūrū, through worshipping his istū-dāvta, having obtained the power of accomplishing whatever he chose, new-modelled the ranks of the koolēnū bramhūns; in which state they continue to this day.

		Years. Months.
Lūkshmūnūsānū's brother Kāshū-		
vūsānū,	reigned	15 8
His son Madhūvūsānū,	—	11 4
— Shōorūsānū	—	8 2
— Bhēēmūsānū,	—	5 2
— Kartikūsānū,	—	4 9
— Hūrisānū	—	12 2
— Shūtroohnūsānū	—	8 11
— Narayūnūsānū	—	2 3
— Lūkshmūnūsānū,	—	26 11
— Damōdūrūsānū,	—	11 0

This king was a very lascivious and oppressive prince. His ministers conspired against him, and brought in a king named Dwēēpūsinghū from the Shūttalakū mountains. In this way 13 generations of the Voidyū cast reigned 137 years, one month.

		Years. Months.
Dwēēpūsinghū, (a. Rūjūpoot)	reigned	27 2
His son Rūnūsinghū,	—	22 5
— Rajūsinghū	—	9 8
— Vūrūsinghū,	—	16 1
— Nūrūsinghū.	—	25 3
— Jēēvūnūsinghū	—	20 5

The Rājapoot kings reigned for six generations, viz. 151 years, after which Prithōrayū obtained quiet possession of the throne of Delhi in the following manner :

A bramhūn one day ventured to prophecy to Dwēepūsinghū, that through a female of his race, the kingdom would depart from his family. From that time to this day, the Chōhanū Rājapoots have destroyed all their female children as soon as born. Nūrūsinghū, Dwēepūsinghū's great great grandson, however, was so fond of one of his daughters that he would not destroy her ; but, when old enough, married her to the king of Prathū. This king had another wife, a rakshusē, who at length devoured her husband's first son by the daughter of Nūrūsinghū. The king, on hearing that his rakshusē wife had eaten his son, reproved her, but she, after much entreaty, declaring what a sweet flavour it had, persuaded the king to eat human flesh, who was so much pleased with it, that he desired his wife to give him a dish every day. In this manner these cannibals began to devour all their subjects, till at length Nūrūsinghū's daughter was again big with child. Alarmed for the safety of her expected offspring she fled to her brother Jēvūnūsinghū, who had then ascended the throne of his father. She was again delivered of a son, whom they called Prithōrayū ; who, after he was grown up, in the absence of his uncle, who had gone out on a warlike expedition, took possession of the throne. Jēvūnūsinghū, on his return, finding Prithōrayū on the throne, was full of wrath ; but recollecting the prophecy of the bramhūn, and perhaps seeing no way of re-

covering his authority, he went into the jungle as a hermit, or tū-pūswēē, and thus abandoned the world. After a while, Prithōrayū heard of the conduct of his father and his rākshūsēē wife, who had devoured all their subjects, and reduced their kingdom to a wilderness. Full of grief, he asked his mother, who confirmed what he had heard, and told him that his elder brother had been devoured by this rakshūsēē. He then set off to Prathū; found the country a wilderness, with human bones, heads, &c. scattered round the palace. He went in, and found his father lying on a bed, who, after a little explanation, desired him to cut off his head, for his itūdāvta* had told him, that when Prithōrayū had cut off his head he should obtain deliverance from his sins. He also directed, that after he had cut off his head, he should burn his body, and that with that part of the flesh of the body which does not burn† he should make a dinner, and give the food to twenty-one women, who should from thence bring forth twenty-one sons, who would be able, by their amazing strength, to overcome the greatest armies. The son then cut off his father's head. The rakshūsēē wife had departed from her husband before this, or Prithōrayū would have destroyed her too. The son obeyed his father's injunction; cooked part of this flesh, and fed twenty-one women, who brought forth giants. Through these mighty men Prithōrayū overcame his enemies. Prithōrayū reigned 14 years, 7 months.

* Or, guardian deity: in other words, the god whose name a person receives from his gooroo, and which name he repeats daily, as a great mean of his salvation.

† The Hindoos say, that in burning the dead, the part about the navel is never completely consumed. See the article respecting burning the dead.

From the time of Vikrūmadityū to the close of the reign of Prit'hōrayū, 1223 years transpired, after which the Mūsūlmans conquered Delhi, and fixed their capital there. The events which led to the establishment of the Mūsūlman power at Delhi are detailed at some length in this work. The immediate cause of the taking of Delhi was a quarrel which arose betwixt king Prit'hōrayū and Jūyūchūndrū, the king of Kanyūkobjū, of which quarrel sultan Shūhabuddeen took advantage, and craftly sought the friendship of Jūyūchūndrū. Thus the Hindoo king and the Mūsūlman sultan joining their forces against Prit'hōrayū, the Mūsūlmans took Delhi, and sent Prithōrayū prisoner to Gūjnane. The sultan placed an illegitimate child of his father's on the throne of Delhi, named Kōtūbūddeen, and returned to Gūjnane, his own country. Kōtūbūddeen reigned and coined money in the name of the sultan.

Shūhabūddeen carried with him into his own country one of Prit'hōrayū's ministers, named Chūndrūbhatū, of whom he used to enquire respecting the state of Hindoost'han. Chūndrūbhatū one day told the sultan that his old master, Prit'hōrayū, was very clever in archery. The sultan, resolving to see his prowess, took him out of confinement, and directed him to shoot at a mark. Prit'hōrayū resolved to revenge himself on his enemy, and, turning his bow towards the sultan, shot him dead on the spot. The sultan's servants, as might be expected, immediately cut off the heads of Prit'hōrayū and his minister.

Before the taking of Delhi, Shūhabūddeen had invaded Hindoosthan seven times without conquering it. The following is the account of these seven invasions, as recorded by the Mūsūlman writers :

In the year of the Hijree 569 he took the troops of his brother, Ghajiasūddeen, the badshah who reigned in Gōrū, and conquered Gūjnane, where he established himself, and from thence coming into Hindoosthan he conquered Mooltan, and placed his own relations over it.

In the year 570 he was beat by Bhēēmūdāvū, the king of Goojjūratū, and fled into his own country.

In the year 575 he invaded Lahore, conquered sultan Khūsromūlik, who at length softened him with presents, and promised to pay him tribute.

In the year 577 he plundered Thūtt'ha, and the countries on the borders of the Sindhoo river.*

In the year 580 he again invaded Lahore, and beat Khūsromūlik, who hid himself in a fort. The sultan going from thence plundered other countries, and returned home.

In the year 583 he again invaded Lahore, took Khūs-rōmūlik prisoner; placed a confidential person on the throne, and taking Khūs-rōmūlik with him returned to his own country, where Khūs-rōmūlik died. °

In the year 587 he appeared before the city of Vidūrū, and took it. He killed its king, placed some troops in it, and, with the remainder, set off on his return home, when he was attacked and beaten by Prit'hōrayū, and nearly killed.

In the year 588 he joined Jūyūchūndrū and conquered Prit'hōrayū as before related. The Mūsūlman writers, however, say nothing of the sultan's being joined by Jūyūchūndrū.

Two years after Kōtūbūddeen was established in Delhi, he took the forts of Kālū, Gūyaliyūrū, &c. &c. Proceeding into Goojjūratū he beat Bhēēmūdāvū, and plundered his country of much wealth.

In the year 596 Shūhabūddeen marched into Kūnōjū and conquered it, taking with him 300 elephants, &c. &c.

After this, Shūhabūddeen got intelligence that the Ghōghūrs began to be very formidable in Lahore. He and Kōtūbūddeen marched with their troops and defeated them; but after the two commanders had parted, and Shūhabūddeen was proceeding to his own country, a Ghōghūr king fell upon him, and slew him near Gūjuane; and

thus this great enemy of the Hindoos fell by the hands of a Hindoo. At the time of his death he was possessed of 500 mōnūs* weight of diamonds. He reigned 32 years, 15 of which he governed Hindoosthan.

The Mūsūlmans obtained possession of some places in Mooltan, before the taking of Delhi, in the following manner:

In the year 371 Nasūrūddeēn Soobūktūgee, a mūsūlman king of Gūjnane, entered Mooltan and conquered a few places, which he took possession of, and in which he built Mūsūlman temples. He then returned to his own country. Jūyūpalū, the king of the Pūnjavū, &c. got news of this business, and immediately began to invade Gūjnane, where a fierce war took place betwixt the two princes, but at length the Mūsūlman got the better, and Jūyūpalū promised to pay a tribute of 50 elephants, &c. but instead of fulfilling his promise, on his return to his own country, he imprisoned the servants of Nasūrūddeēn. The latter heard of this treachery, and, mustering his forces, proceeded to chastise Jūyūpalū, who, however, on this occasion had the advantage, and Nasūrūddeēn, disappointed, returned to his country and died. He reigned 20 years.

At the time of Nasūrūddeēn's coming into Hindoosthan none of the Hindoo kings were united, but every one was intent only on his

* The factory mōnū (frequently spelt in English maund) is 72 lb.

own affairs, so that there was no union among them for the general preservation from the Mūsūlmans.

According to the will of Nasūrūddeen, his younger son Ismiel was appointed to succeed him, but his elder brother sultan Mūhmood resented this; drove him from the throne, and, in the year 387, became badshah of Gūjnane. After this he conquered Eran, Tooran, Turkey, &c. &c. and, at length, in the year 389, he beat Jūyūpalū, in which war 5000 soldiers were killed. King Jūyūpalū was taken prisoner, and, with fifteen of his principal servants, was imprisoned and put to death. Upon each of these persons a necklace was found valued at 180,000 dēēnars.* In all these countries Mūhmood destroyed all the idolatrous temples, and built Mūsūlman ones in their stead.

The second time that Mūhmood came into Hindoost'han he invaded Vūhare; seized its king Vijūyūpalū, and put him to death, and after seizing 280 elephants, and other riches, proceeded on his return home. In the way he drove a king, named Anūdūpalū, from his territories, upon which he levied a tribute of 500 rupees, and then went home.

In the year 399 Mūhmood the third time entered Hindoost'han, and plundered the fort of Sūhūm, from whence he took 30 elephants, several gold and silver thrones, jewels, &c. &c. to a great amount.

* The Sūgskritū Dictionary called Dhūrūnee says, that the value of a dēēnar is 1728 rupees.

The fourth time he conquered Mooltan.

The fifth time he plundered a place called Koorookshātrū, a holy tank, (or pool) where multitudes of Hindoos assembled. The Hindoo king, named Vrījūpalū, offered to soothe Mūhmood with a present of 50 elephants, but he refused the offer, and after destroying many idol temples, he returned to Gūjnanc, taking with him a very grand idol to grace his triumphs.

The sixth time he took a fort from Vrījūpalū, who fled on his approach. In these incursions he took much spoil.

The seventh time he conquered Kūnōjū, and laid the king under tribute; after which he proceeded to Vēērūnū, took the fort, a lack and a half of rupees, and some elephants. On his return he took another fort by the side of the river Yūmoona, and killed the king who resided there. He then plundered and burnt the city of Mūt'hoora, taking from thence a golden god of great value, 350 elephants, much riches, many captives, &c.

The eighth time. Nūnda, the king of Kalinjūrū, hearing that Gōra, the king of Kūnōjū, had paid tribute to Mūhmood, attacked and overthrew him. Mūhmood getting knowledge of this affair, proceeded to attack Nūnda. On his way he overthrew Jūyūpalū, whose kingdom lay by the side of the Yūmoona, destroyed his capital,

and the idol temples. From hence he went to attack Nūnda, who had 36,000 horse, 45,000 foot, and 640 elephants. The badshah hearing of this dreadful force of Nūnda's was rather panic struok, and spent the night in prayers. In the morning Nūnda, on some account, left his army, and made the best of his way into a secret place. Mūhmood contented himself with seizing 580 elephants and much riches, and then returned home.

The ninth time he attacked the fort of the capital of Kashmērū. But it being too strong for him, he again plundered Lahore and returned home.

The tenth time he invested the fort where Nūnda's commander resided, but was unable to make any impression on it. Nūnda, however, gave Mūhmood 35 elephants to make peace, but instead of being content, with these elephants he invested the fort where Nūnda was. Notwithstanding he surrounded the place a long time, he was unable to make any impression upon it, so that he returned home, getting only 30 more elephants, &c.

The eleventh time he took Sōmūnat'h, the place of the great god of that name, after a dreadful slaughter on both sides. He broke the image to pieces, and took a piece with him to make part of the steps for a Mūsūlman temple in his capital. While Mūhmood was returning to his own country, he was attacked by Prāmūdāvū, near the

river Sindhoo, who beat his army so dreadfully that Mühmood fled by another route into his own country.

The twelfth time he went against Prämüdāvü. To facilitate his journey he put his troops on 4000 boats and went down the Sindhoo river. Here a dreadful conflict ensued, and with the greatest difficulty Mühmood preserved his life by flight. Arriving at his own palace, by criminal intercourse with a favourite female slave, he became weak and decrepid, so that death approached. Observing his end draw near, he ordered his treasurer to bring all his riches, and place them before him. He did so. The dying monarch gazed on his wealth, and sighed over it for some time, but had not a heart to order the least portion of it to be given away, and, while sighing over the inefficacy of riches, he gave up the ghost.

His son Müsood reigned in his stead, but he made no irruptions into Hindoost'han, and died in Güjnane.

His son Ūboosaieed succeeded. He entered Hindoost'han twice, but accomplished little except destroying some idol temples.

His younger brother Būhramshah was his successor. He chiefly staid in Ēran, Tooran, &c.

His son Khūs-rōshah followed, but Ūllaūddeen, another Mūsūlman

king, drove him from his country, and reigned at Gūjnane in his stead. Khūs-rōshah, however, marched into Lahore, and the Pūnjab, and conquering those kingdoms governed them for himself. His son Khūs-rōmūlik succeeded at his death.

Ūllaūddeen was succeeded by his eldest son Ghiasūddeen, whose younger brother Shūhabūddeen governed at Gūjnane in his stead. This Shūhabūddeen proceeded against Khūs-rōmūlik, killed him, and took from him Lahore and the Pūnjab, and afterwards waging war with Prit'hōrayū, killed him, and took possession of the throne of Delhi, upon which he placed Kōtūbūddeen, while he himself reigned in Gūjnane. After Shūhabūddeen's death Kōtūbūddeen reigned at Delhi four years; and then, for sixteen years, remained in Lahore, through fear of the different kings of Hindoost'han, placing a deputy at Delhi. At length he fell from his horse and died.

His adopted son Aramshah succeeded him; but while he was absent in Lahore, the ministers set up a man named Ūltūmsh. Aramshah, on hearing this news, proceeded to Delhi, but Ūltūmsh drove him away with ease. Aramshah reigned one year.

Ūltūmsh now governed without obstruction. He had been bought by Kōtūbūddeen, and so got into his favour, that at length he gave him his daughter in marriage, and also the fort of Gūōyaliyūrū, and his liberty. After he was appointed badshah, he subdued Malooya,

and took from Nasürüddeen Ūooch and Mooltañ; he also conquered Sūharū, Lūkhñōtēē, Killarūnt'hūōrū, Kūore, and Tūndaōrū. He broke down a temple of Mūhakalū,* and many images that had been erected in the time of Vikrūmadityū, parts of which he took and threw beneath a Mūsūlman temple which he built at Delhi. A little after this Ūltumsh died, after having reigned 28 years, 1 month.

His son Ferozeshah succeeded. He gave himself up to drunkenness, licentious pleasures, and cohabiting with low people. For some time his mother directed affairs; till at last the nobles set up Rūzēē, the sister of Feroze, in whose name the money was coined. She put her mother in prison, and laid hold of her brother, who was running away, and put him in confinement likewise, where he died, after reigning two years and a half. Rūzēē, after reigning 3 years, 6 months, and 6 days, was killed in a battle with Būhramshah, whose sister's husband cohabited with Rūzēē.

Būhramshah succeeded Rūzēē, but through the treachery of his ministers and the Mūgūls, who then invaded Lahore, he was imprisoned and put to death, after having reigned 2 years, 1 month, and 11 days.

Ūllaūddeen succeeded, but in consequence of his many enormities his ministers brought in Mūliknasürüddeen, and imprisoned Ūl-

* One of the forms of Shīvē.

laūddeen, who soon died in prison, after a reign of four years and one month.

Müliknasürüddeen reigned with great justice 19 years, 3 months and 7 days. He died childless. The Mūsūlmans revered his memory so much that they came from all quarters and worshipped at his grave.

Müliknasürüddeen's prime minister Ghaiasüddeen succeeded. In the former reign, the whole weight of the government lay upon him, and he now reigned very happily. The poets Khōsrō and Hūsūn were honoured at this court. He discouraged all drinking, and drove out of the capital all women of bad character, singers, dancers, &c. He administered justice with the utmost impartiality, &c. He gave to his eldest son Mühmood the kingdom of Mooltan, who afterwards died in fighting with the Mügūls. Ghaiasüddeen died of grief at the loss of his son, after a reign of 20 years, 3 months.

His grandson Moujoodüddeen, at 13 years old, ascended the throne. After he had been badshah six months, he left Delhi, and built a city by the side of the Yūmoona, which he called Kūyülōghūree, where he took up his residence. After this the Mügūls invaded Lahore and Mooltan. The vizier routed them; some he cut to pieces and others imprisoned. Moujoodüddeen gave himself up to all manner of excesses; the vizier was, in fact, monarch. Moujoodüddeen's

father was badshah of Bengal: by his advice Moujoodüddeén put the vizier to death, but did not alter his own conduct. At last Moujoodüddeén was filled with disease, and a person named Shaistükha at first deceived him, and then fought against him, and put him to death. He reigned 3 years, 3 months.

Several persons set up the son of Moujoodüddeén, and, after making him their prisoner for some time, put him to death. In him ended the race of the Gōrūs, who reigned 118 years, 4 months.

Shaistükha, formerly called Mülükferoze, and afterwards Jālahüddeén, was placed on the throne. His reign was principally distinguished by domestic treasons. His son-in-law having left his wife and relations, the badshah went to search for him, contrary to the advice of his ministers. On the way this son-in-law treacherously put the badshah to death, after he had reigned 7 years, 1 month, and 20 days.

Shaistükha's son-in-law Ūllāüddeén obtained the government, having soothed all by presents, &c. He put almost all his deceased brother's relations to death. In an engagement with the Mūgūls he obtained the victory and got much booty. The sons of two badshah's were taken prisoners, whose heads were cut off and hung up at the door of the Mūdaön fort. He afterwards fought with and beat Kūrñurayū, the king of Guzerat, seizing much property

making many of his relations prisoners. In a fit of drunkenness he killed the kazee,* but afterwards was so angry that he left off drinking wine altogether, and prohibited it in his dominions. Being afraid of his two sons he imprisoned them, but afterwards he liberated the youngest, made him badshah, and then died. He reigned 23 years, 3 months.

Shūhabuddeen attempted to raise himself to the throne, and for this purpose would have put out the eyes of his elder brother, mother, &c. but was prevented. Two of the principal chiefs, enraged at this, put him to death, and raised his elder brother Kōtūbuddeen to the throne. Shūhabūddeen reigned 3 months.

Kōtūbuddeen released all the prisoners in his capital, as an act of grace; and made his father's concubine bāgūm. He released from confinement in Malooya a beautiful youth, whom he placed near himself, and, putting on women's clothes, committed unnatural crimes with this young man. He also gave himself up to drunkenness and every other vice; till at length this youth treacherously put him to death, after he had reigned 4 years, 4 months.

The above youth, to whom had been given the name of Khōsrōkha, assumed the sovereignty. He plundered the ūmrahs, and distributed presents among all ranks so plentifully that he almost emptied

* The chief judge among the Mūḥallmans.

the treasury. Having been much in the interior, he had imbibed a strong partiality for the Hindoos, and even in Delhi idolatry was so much countenanced that the Mūsūlman temples were very much forsaken. The governor of Mooltan, Gūzeenmoolk, incensed at the conduct of Khōsrōkha, and being joined by others, invested Delhi. Khōsrōkha fled, but was seized, and put to death, after a reign of four months.

Ghazeeūlmolk was raised to the throne. He built a new city and fort which he named Tōgūlūkabad. He punished the friends of Khōsrōkha. He gave grand appointments to his sons and favourite ūmrahs. He subdued and plundered Lūknow. On his return he was crushed to death in a house where he slept on the road, after reigning 4 years, 2 months.

His eldest son Mūhūmmūdādūl succeeded. He forsook Delhi, which became almost a wilderness, and made Doulūtabad the capital. A famine took place in this reign; and the Mūgūls invaded Hindoosthan, and greatly distressed Mooltan and Delhi, but the badshah overthrew them. Mūhūmmūd distressed his subjects by levying heavy taxes; in consequence of which in many places the people revolted. Sultan Sūmsūddeen conquered Luknow, and Hūsūnkanūngo conquered the south. The Caliph of Egypt sent a letter to Mūhūmmūd, with which he was much pleased, and in return did the Caliph great honours. Mūhūmmūd reigned 26 years.

The nephew of Mühümmüd, Ferozeshah, succeeded. He reigned 38 years.

His grandson, Ghaiasüddein, came next. He was killed in defending his capital against Ūboobükürkha, his brother's son, after a reign of 5 months, and 3 days.

Ūboobükürkha, the next badshah, having sent the head of Khōsdil to Mühümmüdshah at Nügürkote, the latter full of rage came against Delhi several times without success, but at last being joined by the ümrahs he overcame the badshah, who died in prison, after reigning 1 year, 6 months.

Mühümmüdshah, the next badshah, reigned 6 years and 7 months.

His son Ūllaüddein, or Sikündürshah, reigned 1 month, 16 days.

His younger brother succeeded. His name was Mühümmüdshah. In his time the empire was divided, the badshah's enemies having set up at Ferōzabad, another person as badshah named Nüsürütkha. This gave rise to dreadful civil wars, in which many kings and ümrahs were killed, and many countries devastated. Delhi was almost depopulated. Mühümmüdshah reigned 20 years and 2 months.

A new race sprung up in the person of Saiüdkhāzürkha. This

badshah plundered many Hindoo kingdoms, and, after reigning seven years and 3 months, died.

His son Mübarükshah succeeded. He founded the city Mübarükabad, by the side of the Yümoona, where, in the latter part of his reign, he principally resided. He was murdered by a Hindoo kshūtriyū, named Shooddhapalū, after reigning 13 years, 16 days.

His brother's grandson, Mühümmüdshah, succeeded. He reigned 11 years, 1 month.

His eldest son Ūllaüddeen succeeded. He reigned 8 years and 3 months.

An ūmrah, named Bahülöle, succeeded. He reigned 38 years, 8 months, and 7 days.

His son Sikündür succeeded. He sustained a dreadful war with his brother Barbük, but the latter was overcome. Sikündür, however, continued him king of Jounpore. He afterwards overcame five kings who united against him, and also the king of Patna, which city he conquered, as well as the sooba of Bāhar. He reigned 26 years, 5 months.

His son Abraheem succeeded, but was killed by Babūr, who aspired to the throne. Abraheem reigned 7 years.

The three last badshahs were of the Pat'han tribe. The Mūsūlmans had now reigned at Delhi 362 years, 2 months, and 29 days. At the time of Babūr's first coming into Hindoost'han, Mūhūmmūdshah was badshah of Malooya; Mūzūffūrkhā was badshah of Gūjjuratū; Nūsūrūtshah was badshah of Bengal; in the south many sultans reigned; at Vijūyūpoor a great Hindoo king reigned, and at Oodū-yūpoor, a great Hindoo king, named Rashūsalka, reigned.

Babūr was a descendant of Taimoor. His father's name was Mirza-meersah, king of Ūndūza. He reigned 5 years, 5 months.

His son succeeded. His name was Hoomayoo. His reign was spent in subduing his dependants. He reigned in Hindoost'han 16 years.

Shārkha was the next who filled the throne of Delhi. He administered justice so effectually, that an old woman might sleep in the open field safely with a gold dish in her possession. He built lodging-houses for travellers on the public roads; many temples; several new cities, &c. He made wells, public roads shaded with fruit trees, &c. He was killed by a thunder-bolt, after reigning 5 years.

His son Sūlāmshah succeeded, but he and his elder brother fought for the crown. Sūlāmshah was victor. He reigned 9 years.

His son Ferozeshah was 12 years old when his father died, but his uncle murdered him, after he had reigned 3 months and 3 days.

Mühümmüdadül succeeded. In his time there was a famine in Hindoost'han so dreadful that human flesh was eaten. He was killed in fighting for the kingdom after he had reigned 2 years, 2 days.

Mühümmüd Hoomayoo succeeded. He was the father of Ūkbūr. He fell from a flight of stairs and died. He reigned, some say 10 months, others 10 years.

Ūkbūr succeeded in the 963d year of the Hijree, and reigned, some say 51 years, 2 months, 9 days, and others say 56 years. At a certain time, a Brūmhūcharēē, named Mookoondū, was performing what is called yōgū, at Prūyagū, but without obtaining his desires. One day he drank some cow's milk which had some hairs in it; when the hairs exciting worldly desires in his mind, he began to long for wisdom and to become great. At this time he was sitting under a büt tree, (the ficus religiosus) which was called vancha büt, or the tree which could grant whatever a person desired. He, therefore, laying hold of this tree, renounced life in Gūnga, and sprung into life again in the form of Ūkbūr. This Brūmhūcharēē had a disciple with him, a bramhūn, who renounced life in the same way, and became in the next birth Ūkbūr's prime counsellor, under the name of Vēērvūrū. Ūkbūr himself used to relate this circumstance. He built round this tree a wall of stone cemented with hot lead, lest any other person, renouncing life in the same way, should become emperor in his stead.*

* The Hindoos are not insensible of the great merits of this famous king, though he was a Mūslīmān; but then they account for this by relating the above story.

Jahagêr, Ūkbūr's son by a Hindoo woman, succeeded, in the 1014th year of the Hijree, and reigned 22 years.

His son Shalfjaha followed. He was so liberal that sometimes he would give to one person 1,000,000 rupees, or 2,000,000, or even 25,000,000. At the death of his wife he built a grave for her which cost more than 10,000,000 rupees, and gave away in alms at the grave every day 2000 rupees. When he had reigned 31 years, 3 months, 20 days, his son Ourungzāb shut him up in prison, where he died.

Ourangzāb ascended the throne and reigned with great splendour. In a war with the Mahrattas this king was surrounded by the enemy, and owed his escape to some English, at which he was so much pleased that he gave them, at their request, some ground at Calcutta, (Kūlikata). This was the first land the English obtained in India.* Ourungzāb put a stop to the worship of idols in the capital, which had been permitted since the time of Ūkbūr, and destroyed all the idols wherever his power extended. He divided his territories into 22 soobas. He had 56,000 elephants; 50,000 soldiers were sta-

* In the year 1486 the Portuguese discovered the passage to India by the cape of Good Hope, and from that period began to direct the attention of other European nations to a trade with India. In the height of their prosperity the Portuguese possessed considerable influence in the East.

The Dutch before the year 1600 had begun to form connections, build factories, and traffic on some parts of the coast of India. In 1595 the Dutch East India Company was formed.

In the year 1600 the English East India Company was formed, though before this Drake, Stevens, Caven-
dish,

tioned near the presence, as guards, day and night. His death was occasioned by the curse of a bramhūn, after he had reigned 49 years.

His eldest son Bahadūr succeeded, and reigned 5 years.

Jahadarshah, his eldest son, succeeded, and was killed in an engagement with Fūrōkhseer, after he had reigned 9 months.

Fūrōkhseer ascended the throne, and was killed by his two prime ministers, Hūsūn and Hōsain, after a reign of 7 years.

These two men then took Rūfeeūddūrjat the great grandson of Ourungzāb, out of prison, and then again imprisoned him, in which situation he died, after reigning 3 months.

dish, and others, had made voyages, some by the South Sea, and others by doubling the Cape. When the English first arrived upon their ships, no prince seemed disposed to give them a residence for a factory. At length they applied to the Nabob at Jahageer (Dhacca.) The Nabob was induced, by presents, to permit them to stay in the country for the mere purposes of trade, and Ourungzāb afterwards gave to them a quantity of land at Calcutta, as above-mentioned. This place was almost uninhabited at that time, and in many parts a perfect wilderness. From this wilderness, the beautiful and immense city of Calcutta, containing not very far from 1,000,000 of souls, has arisen, through the enterprise and industry of the English.

After many private attempts to carry on a trade with India, at length, in 1664, the French East India Company was formed, and in several parts the French formed settlements, and carried on a profitable trade.

The trade of Denmark to the East Indies began about the year 1618. Their principal settlements are Serampore and Tranquebar: the first is in Bengal, and the other on the Coast of Coremandel.

At the present time, however, the French, Dutch, Portuguese, and Danes, have only a few commercial settlements. They have no real power or influence, while the English, by an almost unparalleled series of successes, have obtained nearly the entire sway in Hindostan, a country containing, as before observed, as is supposed, 110,000,000 of people.

After this they brought out of prison another great grandson of Ourungzāb, named Rūfeeūddoula, and set him on the throne, keeping the power in their own hands. As soon as Rūfeeūddoula began to act for himself they put him to death, after a reign of a month.

The friends of these two men began to think, that it would be better at once to make one of them king, than thus permit them to be butchers. Hōsain was fixed upon, but on the appointed day, dressed in royal robes, as he was walking up to ascend the throne, he was filled with fear, swooned, and was carried out by his friends. They next took Mūhūmmūdshah out of prison and placed him on the throne. But as soon as he began to give orders as a king, Hōsain took him aside and gave him a dreadful slap on the face, telling him that he had raised him to the throne, and he must take care how he gave orders to him, threatening to put him to death the next time he took this liberty. He went crying to his mother, who comforted him, and took him into the women's apartments. Soon after, the mother contrived, by the favour of some old ūmrahs, to put Hūssūn to death. When Hōsain heard this he mustered 100,000 horse soldiers, &c. and proceeded to Delhi, but was killed in the way by king Jū-yūsinghū.

Mūhūmmūdshah then reigned in tranquillity, until Nadūrshah from Khōrasan invaded Hindoost'han, and proceeded to Delhi. The army of Mūhūmmūdshah was defeated, and the vizier killed, in consequence

of which disasters Mühümmüdshah made his submission and a peace was concluded. A few days afterwards as Nadürshah was proceeding to a mosque in Delhi, a bullet buzzed in his ear, when he, enraged, ordered his soldiers to begin a general massacre, which was carried to such an extent that it seemed like a partial destruction of the world. At length Mühümmüdshah softened Nadürshah, and the latter agreed to let Mühümmüd keep the country, on condition of his giving up all his riches. Thus Nadürshah took with him into Eran all the riches that had been collecting at Delhi since the days of Ūkbür. Mühümmüdshah reigned 31 years. In this reign Jüyüsinghü, a Hindoo prince, performed an üshwümādhü sacrifice,* the expence of which amounted to 36,000,000 rupees.

Ūhmoodshah, the son of the last prince, succeeded. He died in prison, after he had reigned 7 years.

Alümgeer, the grandson of Bahadürshah, was taken out of prison, by the ümrah who put the last badshah to death, and placed on the throne, while this ümrah obtained the place of vizier. This minister, however, at length finding the king he had made unpopular, put him to death, after he had reigned 7 years. In the reign of this king, a Müsülman prince, named Abdülülle, arrived at Müt'hoora, and killed a number of bramhüns. The friends of these bramhüns applied to the Pāsooa, who, joined by other Hindoo kings, attacked the Müsülmans,

* This is the sacrifice of a horse. See the article Yüñü.

but was defeated. In this battle 3,000,000 of men lost their lives. From this reign the power of the Sheeks over Lahore and Mooltan is to be dated.

The son of Alumgeer, Aleegouhür, the present nominal badshah, quarrelled with his father, and came into Bengal. Having visited the kings of Luknow, Benares, &c. who treated him with great respect, he arrived at Patna. On hearing this news, Jafüraleekha, the nüwab of Moorshüdabad, desired Ram Narüyünü, his dependent, to fight with Aleegouhür, and he also sent his son Mēērūn with troops on the same errand.* Aleegouhür fled into Vürddhūmanū, and was secretly entertained by the king of this district. He afterwards staid for some time in the country called Jharee.

Aleegouhür at length heard of the murder of his father, but he was afraid to go home and assume his rights on account of the power of the murderer. In this way the throne continued vacant. The Mahrattas, and Soojaüddoula, the nüwab of Luknow, wished to place Aleegouhür on the throne, and govern the empire as prime-ministers, and, at length, by the friendship of the Mahrattas, the nüwab of Luknow, and of the English, Aleegouhür ascended the throne of Delhi, and took the name of Shah Alum, making Soojaüddoula his prime minister.

* In returning from the pursuit of the young emperor Mēērūn was killed by lightning.

In order to make this history more complete, some interesting particulars, translated from another work in the Bengalee, are here intermixed with Mrityoonjüyu's account. The title of this work is

THE HISTORY
OF
RAJA KRISHNÜ CHÜNDRÜ RAYÜ.

*By Rajëevülöchünü.**

During the reign of Ükbür nine nüwabs, sent from Delhi, resided over Bengal. The first was named Mūnamkha, who resided at Dhaka, which was then called Jahageer. During the reign of Jahaggershah eight persons were sent. During the reign of Shalhaha four nüwabs were sent. During the reign of Ourungzāb six were sent. Bahadürshah sent one nüwab, who continued in his post till the 7th year of the reign of Mühümmüdshah, when he died. His name was Moorsutkooleekha. He removed the residence of the näbob from Jahageer to a new city which he founded, viz. Moorshüdabad. He broke down all the gods by the sides of the Ganges, destroyed the cast of many of the Hindoos by force, and fed the Hindoo land-owners, who happened to be in jail for debt, with buffaloes milk, and clothed them with buffaloes skins sewed up all round. When he sent a Hindoo prisoner to jail he jeeringly told the officers of justice to take him to Voikoont'hü.†

* This writer is a descendant of Krishnürchüdrürayü, the friend of the English.

† The name of one of the Hindoo heavens.

After his death Soojañddoula was sent, who treated the Hindoos with more lenity. After him Sürfrazkha was appointed nūwab. He was killed by Mūhabudjung, who obtained his office, and governed 16 years. *.

Srajūddoula succeeded Mūhabudjung, his grandfather. Before this man succeeded to the title, and while he was quite young, his conduct was so unbearable that his grandfather's principal ministers were obliged to complain against him; but after his obtaining supreme power he was guilty of the most abominable atrocities: this wretch, whenever he saw or heard of a beautiful female, used to seize upon her, and ravish her, though she might be the daughter or even wife of one of his most loyal subjects! Sometimes, as a boat was passing by his house, filled with natives, he would sink it, to enjoy the sport of seeing the people drown! He one day ripped open the belly of a living pregnant woman, that he might see in what situation the child lay!!

On account of these and other enormities the whole country was filled with terror. The raja of Nūvūdwēepū, (Nūdea), the raja of Dinajūpoorū, the raja of Vishnoopoorū, the raja of Mādūnēcapoorū,

* When Raja Rajtūllūbhū was this nūwab's head-servant, he invited all the pūndits of Bengal to a feast, and gave them very large presents, to some one thousand, to others two, four, six, and to a few as many as ten thousand rupees. In return, these bramhūns invested Raja Rajtūllūbhū, and a number of other Vaidyās, with the poita. From this time this cast has worn the poita.

the raja of Vēerbhōmēē,* &c. united in a representation to the prime minister on the subject, but the nūwab rejected all the advice of his ministers, and threatened to punish them. Seeing all representations vain, and unable to bear his conduct any longer, the principal ministers, with raja Krishnūchūndrūrayū, then on a visit at Moorshūdabad, held a secret meeting to consult on what could be done. After much consultation, without any prospect of uniting in any thing that would be effectual, raja Krishnūchūndrūrayū said, he was acquainted with the English chief at Calcutta, and he thought there was no other remedy but that of inviting the English to take the government into their hands. He related a number of circumstances favourable to the English character, and obviated an objection of one of the company, that they should not be able to understand the language of the English. They at last agreed, that the next time Krishnūchūndrūrayū went to worship at Kalēghatū,† he should call upon the English chief, and propose the plan to him.

This work then relates the raja's journey to Calcutta, and the conversation with the English chief, who, it is here said, promised to write to England on this subject, and gave him encouragement to hope that the English would deliver them from the tyranny of the nūwab.

* It is very common, through the excessive complaisance of the Hindoos, for them to call a large land-owner raja, viz. king.

† A place about five miles from Calcutta, where a celebrated stone image of Kalē is worshipped. See account of Kalē.

Some time after this the nūwab, seeing the prosperity of the English in their commercial undertakings, raised the duties at the different places where they traded, and preremptorily demanded that two of his servants,* Rajūvüllūbhū and Krishnūdasū, who had taken refuge under the English flag at Calcutta, should be delivered up. The English not delivering up these men, the nūwab proceeded to Calcutta with his army, compelled most of the English to take refuge on their ships, and imprisoned and destroyed others in the black hole at Calcutta.* This circumstance at that time blasted all the hopes of the Hindoos.

* Mr. Holwell and his unfortunate companions were forced into the common dungeon of the old fort, usually called *The Black Hole*, about eight o'clock in the evening; and in that dungeon, only eighteen feet square, were they condemned to pass the night in the hottest season of the year. They could receive no air but through two small grated windows, almost totally blocked up by a neighbouring building. As soon as the door was shut, their distress was inexpressible, in consequence of the heat, and the pressure of their bodies. They attempted to force open the door, but without effect. Rage succeeded disappointment. The keenest invectives were uttered in order to compel the guard to put an end to their wretched lives, by firing into the dungeon. Mr. Holwell, who had taken his station at one of the windows, exhorted his fellow-sufferers to composure, as the only means of surviving till morning. In the mean time he addressed himself to an old Jāmadar, an officer of the guard, who seemed to have some marks of humanity in his countenance, promising him a thousand rupees, if he would separate them into different apartments. He retired to procure an order, but returned in a few minutes, with a sorrowful face, and said it was *impossible*! Misapprehending his meaning, Mr. Holwell proffered him a larger sum. He retired a second time, and again returned with the same woe-foreboding look: while the prisoners rent the air with their cries to the guard to open the dungeon, and drank their own sweat to relieve their thirst. "Unhappy men!"—said the Jāmadar, "submit to necessity: the sooba is asleep!—and what slave dare disturb his repose?"—All sentiments of friendship, compassion, and respect, were henceforth extinguished in the breasts of the devoted prisoners. No one would give way for the relief of another; but every one employed his utmost strength to obtain a place near the windows, or to maintain that station. The feeble sunk, never more to rise, and were trampled upon by their stronger companions. The havoc of death, and the struggle for air, continued until morning appeared; when, the door being opened, of one hundred and forty-six persons, thrust into the black hole, twenty-three only were brought out alive, and of those the greatest part died of fevers after being set free. Upon this spot the English have erected a pillar to perpetuate the cruelty of the tyrant, Srajjūddoula.

At length the English, with five ships containing troops, returned and landed at Calcutta without opposition.* They immediately gave notice to their former friends, and particularly to raja Krishnūchūndrūrayū, who was in fact the soul of the confederacy. He and the rest contrived to get Jafūraleekha, the commander in chief of Srajūddoula's troops, on their side, and Krishnūchūndrūrayū obtained a promise from the English chief, that after deposing Srajūddoula, he should appoint Jafūraleekha nūwab in his stead. Jafūraleekha promised the English, on condition of his being appointed nūwab, that he would betray the troops of his master into their hands. Every thing being thus arranged, notice was given to the English commander, who began his march towards Moorshūdabad, the nūwab's capital. This city is about 128 miles from Calcutta.

"After this, news arrived at Moorshūdabad," says Rajēvūchūnū, "that the English were coming to fight with the nūwab. Though the nūwab had heard something of this before, yet now, getting the particulars, he ordered the commander in chief to proceed with 50,000 troops to fight with the English, while he, with the rest of the troops, would follow. He ordered the commander to proceed to Plassey, and there give battle to the English. The nūwab gave many exhortations to the commander, by every means to destroy the English; the latter giving the strongest assurances that he would give a good account of the enemy, departed, and pitched his tents in an orchard at Pūlasee.

* Admiral Watson and Colonel Clive were at the head of this armament.

“Jafūraleekha, reflecting in his own mind how he might put the power of victory into the hands of the English, commanded the officers not to fight with earnestness, and by every contrivance threw the whole army into a state of carelessness and inattention.

“At length the English arrived, and began to fight. Some of the troops of the nūwab perceiving that their captains did not fight with zeal, and that the shot of the English, which fell like hail, were destroying their fellow-soldiers by hundreds, were seized with frenzy, and, rushing on the English, perished.

“Mōhūndas, one of the nūwab's servants, seeing that the battle did not go forward properly, went to the nūwab and told him that they were ruined, for that the captains did not fight, and that Jafūraleekha had agreed with the English not to fight against them. He therefore entreated that the nūwab would give him some troops, and send him into the orchard to fight, taking the utmost care of his person, and putting his trust in no one. The nūwab was greatly frightened, and gave Mōhūndas 25,000 troops, who, immediately after his arrival, began to fight with such fury that the English gave way.

“Jafūraleekha perceiving that things were taking a bad turn, and reflecting that if the nūwab conquered he should lose his life, dressed up one of his people in the habit of a messenger of the nūwab's,

and sent him to tell Mōhūndas that the nūwab wished to speak with him. Mōhūndas said, "How can I leave the army in the midst of the battle?" The messenger asked him if he meant to resist the commands of the nūwab. Mōhūndas perceived that this must be a snare; he therefore cut off the head of the pretended messenger, and pursued the engagement with fresh energy. The messenger not returning, Jafūraleekha feared something ill had befallen him. He next sent a trusty person, dressed like the sepoy in the pay of the English,* who slew Mōhūndas with an arrow. The soldiers of the nūwab then took to their heels, and the English got the victory.

"Srajūddoula getting news of the state of affairs, and that his soldiers had betrayed him, got upon a boat and made his escape. Jafūraleekha proceeded to Moorsbūdabad, where, as soon as it was known that the English had gained the victory, the greatest rejoicings took place. The English commander reinstated in their places those servants of Srajūddoula who had been friends, and appointed Jafūraleekha nūwab.

"Srajūddoula proceeded in his boat for three days, and was in the greatest distress for want of food. At length seeing a fūkēer's† hut, he sent one of his people to get something for him to eat. The fūkēer came down to the boat, and immediately discovered that it was certainly Srajūddoula who was begging for bread at his hands.

* That it might not be supposed that Mōhūndas fell by one of the nūwab's people.

† A Mūsūlman religious mendicant.

It happened that the nūwab had formerly punished this fūkēer,* and it now came into his mind that he would be revenged. However, he spake kindly, and invited him to come to his hut while he prepared some food. The nūwab was much pleased with the kindness shewn by the fūkēer, and went to his hut. While he was preparing their food, he sent a messenger secretly to some servants of Jafūraleekha, who were placed near that place, to tell them that Srajūddoula had taken refuge in his hut. The moment these servants received this news they assembled a number of people, laid hold of the fugitive, and brought him to Moorshūdabad.

“On their arrival, in a private manner, they gave notice to Mēerūn, the son of Jafūraleekha, and requested him to send word to the English. Mēerūn forbade them to tell any one, thinking within himself, ‘If the English, or the old servants of the nūwab, hear of his arrival at Moorshūdabad, they will not put him to death; they may perhaps reinstate him as nūwab, and then all the hopes of my family will be cut off.’ He resolved, therefore, that Srajūddoula should not live an hour; and, taking an instrument of death in his hands, he proceeded to the spot where the miserable captive was placed. Srajūddoula perceiving that Mēerūn was coming to cut off his head, began to beseech him to spare his life. Finding, however, all his entreaties

* This man had formerly been a merchant at Moorshūdabad; but on account of some real or supposed crime, Srajūddoula had caused his head to be shaved, and ass's urine to be poured upon it. Laying this degradation greatly to heart, he abandoned the world, and became a fūkēer.

vain, he remained silent, and Mēērūn severed his head from his body. As soon as the English, and the old servants of Srajūddoulah, heard the news of his death, they were filled with sorrow. This revolution took place in the year 1757."

When Jafūraleekha had been nūwab three years and one month, Kasmūleekha went to Calcutta and prejudiced the English governor against him, by which means Kasmūleekha got the soobaship, and sent Jafūraleekha a prisoner to Calcutta. Afterwards, by presents, the new nūwab got his appointment confirmed by the young badshah, then in Bengal, and quarrelled with the English.

Elated with the success of his schemes Kasmūleekha shot his wife with arrows. She was the daughter of Jafūraleekha, and had formerly despised her husband. About this time 600 thieves were put to death in one day at Moorshūdad. Kasmūleekha then put a number of those to death who had been concerned in killing Srajūddoula, and betraying his army. First he killed the two brothers of Jūgūtsātū, by cutting them in different places, and throwing their wounded bodies into a quantity of salt, putting weights on them, and keeping them in this situation till they died. Raja Rajūvūllūbhū and his son he threw into the river, with water-pans tied to their necks. He put raja Ramūnarayūnū to death by placing a great weight on his stomach. He also killed raja Sūkūtsinghū, &c.

Kasmüleekha then collected, by various acts of plunder, a vast quantity of wealth; appointed his uncle governor of Moorshüdabad, and retired himself to Rajümühülü. He also raised 600,000 soldiers, and resolved to keep possession of the soobaship by force of arms.

The English observing Kasmüleekha's conduct, began to think it high time to do something for their preservation. They therefore united to their interests several persons, and by means of Goorginkha, an Armenian, they kept the nüwab in play, till they procured troops from England, and made other preparations. The nüwab at length getting knowledge of these things, ordered a general massacre of the English, on the same day and at the same hour, all over Bengal, which was in part accomplished.

The English troops being ready, accompanied by Jafüraleekha, Rajüvüllübhü &c. they marched to engage the troops of the nüwab. The first engagement was at Hooglce, and the next near a village called Chabühatee. In both these actions the English were victorious, who pursued their advantage as far as Rajümühülü. The nüwab, discomfited, expended his wrath on a few Armenian merchants whom he suspected, and then fled to Benares. Here he got the promise of assistance from the nüwab of Luknow, Soojaüddoula, and the raja of Benares. The latter did not fulfil his promise, and the former helped him but faintly. However, they again fought near Bügsür. In two attacks the nüwab was beaten, when he fled, and took refuge at

Delhi, where he died. He continued in his nūwabship three years and two months.

The English placed Jafūraleekha in his former situation, and he continued to govern as nūwab for 2 years, when he died. Nūjūm-ūddoula was appointed by Lord Clive nūwab in the room of his father Jafūraleekha, and continued in his situation 3 years. Another son of Jafūraleekha succeeded, named Syūfūddoula, who governed 3 years, and then died. Another son of Jafūraleekha, Moobarūkūddoula, was appointed the next nūwab. After the coming of Mr. Hastings this nūwab was superseded, the English taking the whole into their own hands, and granting the family of the nūwab a pension of 160,000 rupees.



*Close of Mrityoonjyū and Rajēecūlōchūnū's histories.**

* It is but proper to acknowledge that the original work of Mrityoonjyū has been here greatly abridged, especially in the accounts of the Mūsūlman badshahs. I have contented myself with translating a few extracts only from Rajēecūlōchūnū, though his whole work is interesting.

FOR the information of those readers who do not enquire very closely into the divisions of empire, I beg leave to present, in an abridged state, Major Rennell's account* of the division of India, as far as it respects the principal states, as it stood in the year 1783.

“The British nation possess in full sovereignty the whole soubah of Bengal, and the greatest part of Bahar. In Orissa we possess only the districts of Midnapour.† The British possessions contained in 1783 about 150,000 square British miles of land, which is about 18,000 more than is contained in Great-Britain and Ireland, and about 10,000,000 of inhabitants.‡

“The British nation, with their allies and tributaries, occupy the whole navigable course of the Ganges, from its entry on the plains to the sea, which, by its winding course, is more than 1350 British miles.

“The nabob of Oude (sucessor to Sujah Dowlah) possesses the whole soubah of that name and the north west part of Allahabad;

* I have given the spelling in the Major's own way.

† Since this, the province of Kütükü has been added to the possessions of the English, in this part of India. Major Rennell says of Kütükü, the capital of Oorishya, that it is “a post of consequence on the river Mahanada, as it lies in the only road between Bengal and the northern circars; and the possession of this city and its dependencies, gives the Berar rajah more consequence in the eyes of the Bengal government, than even his extensive domain and central position in Hindoost'han.”

‡ These numbers have been greatly enlarged since that time.

to which of late years have been added the eastern parts of Delhi and Agra, till that time possessed by a tribe of Afghan Rohillas and by the Jats. The zemindary of Benares, which includes also the circars of Gazypour and Chunar, constituted a part of the dominions of Oude until the year 1774, when its tribute or quit rent of 24 lacks was transferred to the English. This zemindary was lately in the hands of Cheet Sing. The dimensions of Oude, and its dependencies, may be reckoned 360 British miles in length from east to west, and in breadth from 150 to 180, occupying both sides of the Ganges. The capital is Fyzabad on the river Gogra.

“ On the south-west side of the Jumna is Bundala, or Bundelcund, now divided among the descendants of rajah Hindooput.* It is a hilly tract of more than 100 miles square, and contains the famous diamond mines of Panna.

“ The territories of Adjid Sing are contiguous to Bundelcund, and nearly of the same extent.

“ The territories of the rajahs of Ghod and Bahdoriah also adjoin to the new dominions of Oude on the south of the Jumna river.

“ Contiguous to the western bank of the Ganges, and surrounded by the dominions of Oude, is a small district belonging to the Pattan

* Since taken by the English.

Rohillas, of which Furruckabad is the capital. It is little more than 30 miles in extent.

Fizula Cawn, a Rohilla chief, possesses the small district of Rampour, lying at the foot of the mountains beyond the Ganges.

The country of Zabeda Cawn, an Afghan Rohilla, adjoins to the western bank of the Ganges, and to the northern mountains, and extends as far to the west as Sirhind, and southward to Delhi, being about 180 miles long from east to west, and near half as wide.

Shah Allum, the nominal emperor of Hindoostan, possesses the city of Delhi, and a small territory round it, which is all that is left remaining to the house of Timur.*

* This unfortunate monarch, after being placed on the throne of his ancestors, in the manner already mentioned, was subject to the most ignominious slavery, through the intrigues and ambition of the nobles and neighbouring princes, striving for the exercise of the supreme power. In this state he was obliged to sign the most iniquitous orders, and appear as a party in the most abominable measures. At last he became the victim to the ambition of one of his servants, *who put out his eyes!!* The following affecting account of this atrocious crime is copied from Captain Francklin's *History of the Reign of Shah-Alum*. I give the spelling in Captain Francklin's own method.

Nejeeb Cawn, a Rohilla, was governor of the province of Sehanrunpore, in the Doonab, and buxey of the empire in the time of Shah Aulum's father. With this chief Shah Aulum, before his elevation to the throne, continued 12 months, and received from him an allowance of 50,000 rupees a month. To avoid the resentment of the vizier, Gasooddeen Cawn, Nejeeb Cawn was at length obliged to dismiss the prince, who then came into Bengal, as mentioned by Mrityoonjyô in the preceding history.

Zabita Khan, the son of Nejeeb Cawn, conspired against Shah Aulum soon after his ascending the throne, but was defeated, and obliged to make his escape. After this, however, being joined by the Murrattas, he was victorious, and compelled the king to pardon him, and also invest him with the office of Ameer

Nudjuff Cawn has in like manner the city of Agra.

The Jats possess the mountainous country beyond Mewat.

al Omrah, or chief of the Nobility. After this Zabita Khan again became refractory, and in order to make head against the court, he took a number of Seiks into his pay. This quarrel was made up by degrading concessions from the court, as usual, and the rebel was confirmed in his government of Sehaunpore.

Gholaum Caudir Khan succeeded his father Zabita Khan. He was a proud, cruel and ferocious youth, and began his career by treating the emperor and his government with contempt. He carried his plans into effect with such skill that he defeated the royal army, penetrated into the presence of Shah Aulum, and compelled the reluctant emperor to make him Ameer al Omrah.

After this, while the Mahrattas and Ismaeel Beg were quarrelling, Gholaum Caudir formed the resolution of seizing Delhi; plundering the imperial palace, and dethroning his sovereign. For this purpose he entered into an agreement with Ismaeel Beg; and these two chiefs, uniting their forces, proceeded towards Delhi, which was defended by a Marhatta garrison.

"The conspirators, on their arrival at the eastern bank of the river Jumna, opposite to the palace, dispatched a messenger to court, demanding, in insolent and threatening terms, an immediate admission to the royal presence. Shah-Aulum, who was well acquainted with the perfidious dispositions of these chiefs, resolutely refused them entrance, and relying on the fidelity and attachment of his nobles, hoped, by their exertions, to defeat the traitors' machinations.—But, alas, how miserably was the unfortunate prince deceived! Those very men, instigated by the detested policy of the Nazir, entered closely into the views of the rebel chiefs, and, forgetful of the confidence and beneficent attention of their king during a series of thirty years, they hesitated not to abandon him in the hour of his distress.

"Shah-Aulum was thus left in a defenceless state; and every obstacle being removed, Gholaum Caudir Khan and his wicked associate proceeded to the perpetration of their atrocious design. Two thousand Rohillas accompanied the traitors: on their arrival at the palace they were met by the Nazir, who introduced them into the king's presence. Gholaum Caudir and Ismaeel Beg, placing themselves on each side the throne, performed the customary reverence. Gholaum Caudir then represented to his majesty, that, forced by the machinations of his enemies, who had slandered his reputation by calumnious charges, he had come to vindicate himself in the presence.

"Shah-Aulum, in reply, declared himself satisfied with the conduct of Gholaum Caudir in every point of view; and in testimony of his esteem, embraced the traitor. It was then hinted to the king, that the hour for his usual repast being arrived, it would be proper for his majesty to retire into the haram. On his majesty's departure, the chiefs, who remained in the audience chamber, entered into close debate on the execution of their plot. Agreeably to the advice of the Nazir, the treasurer of the household, Seetul Doss, was directed

The Seiks are the westernmost nation of Hindoostan. Their dominions consist generally of the soubahs of Lahore, Moultan, and

directed to repair to the king, and acquaint him of the necessity which existed of a prince of the royal family being immediately appointed to attend the army in a progress through the provinces; that Gholaum Caudir would charge himself with the conduct of the war against the Marhattas; and that, as a pledge for his own honour and safety, the command of the citadel and garrison should be immediately delivered to such persons as he might choose to nominate. In order, however, to quiet the king's apprehensions, and evince the sincerity of his own intentions, the crafty Rohilla with his own hand framed a treaty, in which, as a return for the confidence that was reposed in him, the traitor solemnly swore to defend the person and interests of the king against all opposition.

"The treaty being properly signed, Seetul Doss carried it to the outward inclosure of the haram, where it was delivered to an attendant, who conveyed it to his majesty. The king having perused it, the treasurer was called in. That nobleman, faithful to his king, frankly told him that no reliance could be placed on the notorious perfidy of the Rohilla chief. He mentioned the cabals of the rebels in terms sorrowful and indignant; and, as a testimony of his own loyalty, he offered to return and put Gholaum Caudir Khan to instant death. To induce a compliance with his request, the treasurer urged that there was still a sufficient force within the palace to support the act, and expel the traitor's troops. But the king, by some unaccountable infatuation, refused his sanction to the deed, though it was the only probable means of extricating himself from his perilous situation. He rejected the proposal, and directed the treasurer to return to the rebels, and acquaint them with his acquiescence to the terms of the treaty.

"Meanwhile great numbers of the Rohillas who had entered the palace penetrated in a tumultuous and disorderly manner into every part; nor was any steps taken by their chiefs to repel the outrages they committed. Shah-Aulum, informed of the circumstance, came forth from the haram, and, going to the audience chamber, requested of Gholaum Candir that he would, after placing the proper centinels within the fort, order the remainder of his troops to withdraw. The traitor professed obedience; but had no sooner reached the outer gate of the fort, than, instead of making the proposed arrangement, he gave the signal for the remainder of his guards to enter, which they instantly did; and in a few moments, the fort and palace, as well as the adjoining fort of Selim Ghur, were in possession of the rebels.

"The king's guards were now disarmed, and their officers put into close confinement. This additional insult being reported to the king, he directed an attendant to go to Gholaum Caudir, and in strong terms to remonstrate and reproach him for his conduct.—"The ink," said the unhappy monarch, "with which the solemn treaty was written is scarce yet dry, when he breaks his faith." The remonstrance proved of no avail; for the rebel, having confined every person who might be able to assist the king, proceeded to the perpetration of additional indignities. Entering armed into the audience chamber, he insolently demanded assignments for the payment of his troops, who were then clamorous for their arrears. The king in vain pleaded his total inability to afford any relief, but told the rebel to seize upon whatever he thought proper within

the

Sindy. They are said to consist of a number of small states, independent of each other in their internal government, but connected by a federal union.

the precincts of the palace. After much altercation, and a disgraceful scene, the unfortunate Shah-Aulum was permitted to return to his haram, to ruminate on his miserable and degraded state.

"The plan now approached its termination. Early on the ensuing morning, the rebels in concert, at the head of a numerous band of followers, well armed, entered the audience chamber where Shah-Aulum was sitting. Completely surrounding the throne, they sternly commanded the princes of the royal family who were present to retire within the haram.—They obeyed.—Gholaum Caudir then dispatched a messenger to the fort of Selim Ghur, which is contiguous to the palace, to bring forth Beedar Shah, a son of the late emperor Ahumud Shah. The traitor then approached the throne, and took up the shield and scymetar, which, as emblems of royalty, were placed on a cushion before the king: these he consigned to the hands of an attendant, and turning towards Shah-Aulum, sternly commanded him to descend; "Better," said the aged monarch, "far better will it be for Gholaum Caudir to plunge his dagger in my bosom, than load me with such indignity." The Rohilla, frowning, put his hand to his sword, but the Nazir at the instant, stepping up, prevented him from drawing it. With unblushing effrontery he then turned towards his sovereign, and audaciously told him, that resistance being vain, he would do well to comply with the traitor's demand. Abandoned by all, the king then rose from his seat and retired to the haram, and a few minutes after Beedar Shah made his appearance;—he was saluted by the rebels as emperor of Hindoostan, under the title of Jehaun Shah, and the customary nazirs having been presented, the event was proclaimed to the citizens of Delhi by the sound of trumpets and the acclamations of the populace. In return for these important services, the new king delivered to Gholaum Caudir an order upon the revenues for thirty-six lacks of rupees.

"The family of the dethroned king were now directed to retire within the fort of Selim Ghur, and those of Jehaun Shah to occupy their apartments in the palace. Jehaun Shah, however, too soon found himself an idle pageant in the hands of his pretended friends. On applying to Gholaum Caudir to accompany him on a visit to the great cathedral to receive the royal investiture with the accustomed solemnity in the eyes of the people, the tyrant answered, that the time proper for such ceremony was not yet come, and that business of greater moment first demanded his attention; in the mean time great distress prevailed within the walls of the haram, and the cries of females were heard aloud.

"The thirty-six lacks of rupees, as before stated, not coming into the treasury, Gholaum Caudir insolently threatened the new king with his severe displeasure, and added, in terms sarcastically poignant, that as he had elevated him to his present dignity, he could, with equal facility, deprive him of it. Perceiving the tyrant's drift, Jehaun Shah retired into the haram, and having, partly by menaces and alternate soothing, constrained the unhappy women to deliver up their jewels and ornaments, and other valuables, he sent them in trays to Gholaum Caudir. The royal family were, by this means, reduced to great distress; the cries within

Timur Shaw, whose capital is Candahar, is in possession of Cabul, Scistan, and the neighbouring countries of Persia, which altogether form an extensive kingdom.

Joinagur, a mountainous district of no great extent, is situated on

the haram became much louder, and their sufferings more acute; and with sorrow we relate, that to so high a pitch was it carried, that some of the inferior order of females actually perished for want, or, urged by the bitterness of despair, raised their hands against their own lives. Insensible to the general distress, and unsatiated with plunder, Gholaum Caudir Khan finding he had nothing more to expect from the new king, proceeded to the last act of wanton cruelty. He sent for the dethroned king and all the princes of the royal family to the audience chamber; on their arrival, he sternly commanded Shah-Aulum to discover his concealed treasures; in vain did the king plead his degraded state, and the consequent inability to conceal even the smallest article. Inflamed by a continual debauch, which had thrown him into a paroxysm of rage, the tyrant threatened his sovereign with instant loss of sight: "What! exclaimed the suffering prince," (we quote the literal expressions of a native author) "What! will you destroy those eyes, which for a period of sixty years have been assiduously employed in perusing the sacred Koran?"

"Regardless of the pathetic appeal, the Rohilla, with characteristic inhumanity, commanded his attendants to seize the king. Having thrown him on the floor, the ferocious ruffian implanting himself on his bosom, transfixed with a poignard the eyes of his venerable sovereign! On the completion of this horrid deed, Gholaum Caudir ordered the king to be removed to a distant apartment. The miserable Shah-Aulum, pale and bleeding, was conducted to his retreat; there, in all the bitterness of anguish, to contemplate on his now ruined fortunes."

Sindiah, when informed of the tragical events that had taken place at Delhi, proceeded thither; drove out Gholaum Caudir; delivered and reinstated Shah-Aulum; for some time directed the affairs of the government himself, and, on returning to his own country, left one of his creatures to manage in his stead.

Gholaum Caudir was taken prisoner as he was flying from the town of Meerut, about sixty miles from Delhi. "On his arrival in the Marhatta camp, he was carried into the presence of the general; when, after repeated demands to discover the place where he had deposited the plunder of the palace, on his refusing to comply, he was delivered over to a punishment terrible indeed. He was first placed in an iron cage, constructed for the occasion, and in this situation was suspended in front of the army. After sustaining the insults and indignities of the soldiers, his nose, ears, hands, and feet, were cut off; and in this mutilated and miserable condition he was, by order of Ali Behadur, sent off to Delhi; but, on the journey, death relieved the miserable wretch from his sufferings: thus dreadfully atoning for the crimes of his savage and abandoned life!—The Nair, on his arrival at Delhi, was trodden to death under the feet of an elephant."

the west of Agra, and between the districts of Ghod and Mewat. It is governed by a rajah whose capital is Joinagur.

Joudpour, or Marwar, adjoins to Joinagur on the south west, and is near 200 miles from north east to south west. Meerta is the capital.

Oudipour, or Cheitore, the country of the Rana, lies on the south west of Joudpour, and borders on Guzerat and Malwa. Oudipour is the capital.

Of the countries of Nagore, Pucanere, Jasselmere, Amerot, and those bordering on the lower part of the course of the river Puddar, we know little, except that they form a number of petty rajahships.

The Mahratta states occupy all the southern parts of Hindoostan proper, and a great part of the Deccan. Malwa, Berar, Orissa, Candesh, and Visiapour, the principal part of Amednagur, half of Guzerat, and a small part of Agimere, Agra, and Allahabad, are comprised within their extensive empire, which extends from sea to sea, across the widest part of the peninsula, and from the confines of Agra northward, to the kistna southward; forming a tract of about 1000 British miles long by 700 wide. This extensive country is divided amongst a number of chiefs and princes, whose obedience to the Paishwa, or Head, is, like that of the German Princes to the Emperor, merely nominal at any time. The Paishwa resides at Poonah. He possesses the principal part of Visiapour, Baglana, Dowlatabad,

the southern parts of Candeish, and a small part of Guzerat. His portion of the Deccan is naturally very strong, particularly on the west side towards the sea, where a stupendous wall of mountains, called the Gaute, rises abruptly from the low country. Sindia and Holkar divide by much the largest part of the rich and extensive soubah of Malwa. Sindia's capital is Ougein. Holkar's capital is Indoor, about 30 miles on the west of Ougein. The Berar rajah possesses generally the soubahs of Berar and Orissa. His dominions are very extensive, being from east to west 600 British miles, and 250 from north to south. Nagpour is the capital. Rajah Nizam Shaw, of Gurry Mundlah or Baundhoo, is tributary to Berar. Putty Sing Guicawar has, by us, been put in possession of Amedabad and Cambay, together with the districts in general bordering on and lying north of the river Mihie. These are the principal of the countries reduced into the form of governments by the Mahratta chiefs.*

Of the five northern circars, Cicacole, Rajamundry, Ellôre and Condapilly, are in the possession of the English, and Guntoor is in the hands of the Nizam.

The possessions of the Nizam, or soubah of the Deccan, comprize the province of Golconda, and the eastern part of Dowlatabad. His capital is Hyderabad, or Bagnagur. The districts of Adoni and Rachore, are in the hands of Bazalet Jung (brother to the Nizam,) but

* A number of alterations have taken place in these parts since 1803 greatly in favour of the English, in consequence of the successful termination of the contests with Sindia, Hôlkûr, and the raja of Bahar.

are held of the Nizam. The Sourapour, or Sollapour rajah, on the west of the Beemah river, with some other rajahs, are his tributaries.

The Guntour circar occupies the space between Gondapilly, the southmost of our four circars, and the northern part of the Carnatic; extending along the coast of the bay of Bengal near 50 miles.

The dominions of the nabob of Arcot, or the Carnatic, commence on the south of the Guntour circar, and extend along the whole coast of Coromandel to Cape Comorin.

The British possessions in the Carnatic are confined to the tract called the Jaghire, which does not extend much more than 40 miles round Madras.

The dominions of Hyder Ally* comprehend, generally, the pro-

* These dominions, which Hydr had seized on the death of the raja of Mysore, whose son he imprisoned in Seringapatam, have since been restored to the Hindoo family by the English. The New Annual Register for 1800 contains the following account of this dismemberment of Tippoo's country. "The dominions of Tippoo were divided among the conquerors, admitting, on motives of policy, the Marbattas to a share, though they had taken no part in the war. To the Company the part allotted was the province of Canara, and the districts of Coimbatour and Daraporam, all the territory between the British possessions in the Carnatic and those of Malabar, with the forts and ports forming the heads of all the passes above the Ghauts on the Table Land, and the fortress, city, and island of Seringapatam. To the Nizam were assigned the districts of Gooty and Gurruimconda, together with a tract of country along the line of Chitteldroog, Sera, Nandidroog and Colar. To the Mahrattas were given Harponelly, Soonda, Anagoondy, Chitteldroog, and a part of Bidde-nore, except the frontier fortresses. A descendant of the ancient rajahs of Mysore, about 5 years old, was sought out, and placed upon the throne, under certain conditions; and the sons and relations of Tippoo were removed into the Carnatic."

vinces of Mysore, Bednore, Coimbettore, Canaree, and Dindigul. The dimensions of Hyder's territories are at least 400 British miles in length from north to south, and in breadth from 290 to 130.

The natural situation of Bengal is singularly happy with respect to security from the attacks of foreign enemies. On the north and east it has no warlike neighbours ; and has, moreover, a formidable barrier of mountains, rivers, or extensive wastes, towards those quarters, should such an enemy start up. On the south is a sea-coast, guarded by shallows and impenetrable woods, and with only one port (and even that of difficult access) in an extent of three hundred miles. It is on the west only that any enemy is to be apprehended, and even there the natural barrier is strong ; and with its population and resources, aided by the usual proportion of British troops, Bengal might bid defiance to all that part of Hindoostan, which might find itself inclined to become its enemy. Even in case of invasions, the country beyond the Ganges would be exempt from the ravages of war, and furnish supplies for the general defence. But, with the whole revenue in our possession, the seat of war will probably be left to our own choice." Thus far Major Rennell.

I am aware that since 1783 a number of other alterations have taken place in the divisions of this country, all of them, I apprehend, favourable to the English ; but as I am not able to describe these par-

ticularly, and as I should be very sorry to mislead any one on the subject, I have thought it sufficient, for the benefit of less informed readers, to give Major Rennell's account of 1783. Its correctness may be relied upon, so far as it is not affected by recent alterations, and by it any person may, with the assistance of a map, obtain a very good idea of the principal divisions of Hindoosthan.

BENGAL, it will be seen, is a province of Hindoost'han. From east to west its extent may be about 400 miles, and from north to south about 300. It and Bāhar are supposed to contain about 24 millions of inhabitants. Calcutta is the capital; though the natives still call the former Mūsūlman capital, Moorshūdabad, *the city by way of eminence*.

At Moorshūdabad the family of the former nūwab resides. The Hindoos still speak of the nūwabs as having been great oppressors, seizing upon the wives and daughters of the poor people at their pleasure, and devoting them to their lusts; as giving themselves up to every beastly appetite, and promoting the greatest corruption of manners. Moorshūdabad extends to an amazing length by the sides of the Ganges. It seems a world rather than a city, but it consists principally of mud houses, stuck on the earth without arrangement, and of mud streets so narrow that in some places a waggon would hardly get through them. In these streets every kind of filth is collected, with dead bodies of animals and men. Besides which, multitudes of dead putrifying bodies are continually floating down the river which runs through the city. From these and other circumstances this place is depopulating fast, and stands a chance of becoming like a former capital, the city of Gour, respecting which the natives have a tradition that all its inhabitants were either swept away by a famine,* or fled and

* A particular friend of mine who resides near the ruins of Gour, in a letter lately received, says, "During this famine, those who could lay their heads on pillows of gold could not get food to keep them alive."

settled in other parts. In Moorshūdabad and its neighbourhood the multitude of mosques is much greater than in any other part of Bengal.

In proceeding up the river Hooglee, one of the mouths of the Ganges, "the gardens and sumptuous palaces which meet the eye, announce our approach to the capital of the east, and metropolis of the English empire in Asia, and the finest colony in the world. The magnificence of the residences, the luxury which has converted the banks of the river into delightful gardens,* and the costliness and elegance of their decorations, all denote the opulence and power of the conquerors of India, and the masters of the Ganges.

"The windings of this river conceal in some degree the town of Calcutta, which we do not perceive till we are within a short distance of it. Fort-William, the finest fortress that exists out of Europe, presents itself immediately to the sight, which it astonishes by its grandeur, and the splendour of the buildings that are seen above its ramparts. The houses, which form the first front of the tower to the end of the glacis, are so many magnificent palaces. All these structures

* The Company's botanic garden is situate by the side of the river, on the left hand, as you proceed to Calcutta. It is very extensive, and contains a rich collection of almost all the plants in the world capable of being preserved in this climate. Dr. Roxburgh, lately returned to Europe, by his active exertions in procuring fresh plants, and employing painters to secure exact delineations of every thing new, has done much towards promoting Botanical Researches.

form an inconceivably striking prospect, and give to the town a most noble and majestic appearance.”*

Calcutta is on the right side of the Ganges, while Serampore, Chander-nūgore, and Chinsura, the Danish, French and Dutch settlements, are all situate on the left side, a few miles higher up the river. The Governor General resides at Calcutta. Marquis Wellesley has had the honour of erecting for future Governor Generals a princely palace, becoming the extent and importance of the British empire in India. Before this was erected, the Governor lived in a house less elegant than those of many private gentlemen in the settlement. The present truly noble edifice is situate on the esplanade. On the left in front, are the very elegant buildings called Chouringee, in which reside some of the principal servants of the East India Company. On the right hand in front is a fine view of the fort, and of the river, with the vessels coming into and going out from the port. The back view looks down into what is called tank-square. This square has the old-fort to the W. the writers'-buildings to the north, government-house-street to the east, and the government house to the south. This square contains a fine tank of water, surrounded by a rail, at the gates of which sepoys are stationed to prevent the water from being spoiled. All the inhabitants have free access to

* I have quoted here a morsel from Grandpre's *Voyage in the Indian Ocean*, a work, however, so far as I have examined it, which appears to be full of errors, arising from a very superficial acquaintance with the subjects upon which the author has written.

fetch water from this tank for their private use. On the N. W. side of the square is the monument erected to perpetuate the cruelty of Srajuddoula, who suffocated a number of Europeans in the black hole which formerly stood on this spot. On the S. W. side of the square are the buildings occupied for the use of the College founded by Marquis Wellesley.* On the south east side of the fort are the gaol, the hospital, and the lunatic asylum, the two former very spacious buildings. The esplanade is a fine piece of ground railed round, and very extensive. There are two good tanks of

* Respecting this College, it is difficult to say which is most to be wondered at, the wisdom of the Man who formed it, or the folly of those who have laboured to prove it unnecessary. If it were necessary that young men, sent out to superintend, as collectors, judges, &c. very large and populous districts, should know the language of the people whose most important concerns were to be placed in their hands, then the college of Fort-William was necessary. If it were proper that those young men who should become magistrates and judges should know the laws which they were to dispense, and be able to weigh the evidence of plaintiff and defendant upon which they were to decide, then the college was necessary. If it were desirable that the government should know the capacity and sufficiency of candidates for office before it conferred the most important trusts, then the college was necessary. If it were truly desirable that persons about to be placed in lucrative situations, and beyond the reach of controul, should first be brought to know the necessity of managing their own affairs with discretion, then the college was necessary. If it were important to the happiness of the governed that they should be able to make application to their magistrates without the interference of persons under many temptations to become their oppressors, then the college was necessary. If it were desirable that the subjects should not always be reminded that their governors were men of a strange speech, then the college was necessary. If it were just that native men of learning should be patronised, and their diligence excited to give to the world the stores of Hindoo literature, and to make known to the world the most extensive system of idolatry on earth, then the college was necessary. If it were important to the interests of science, that Europeans in situations of influence, scattered over the greater part of India, should be capable of exploring the hidden treasures of Hindoo learning, then the college was necessary. If it were of the last consequence to the happiness of the natives that the servants of the company should be able to select with wisdom the vast multitude of inferior native officers spread over the country, then the college was necessary. In short, if it were necessary to the happiness of the natives, or to the glory of Britain, that her authority should be preserved and perpetuated in the east, then the college of Fort-William was necessary, and Marquis Wellesley has the thanks of every native, and of every man of learning in the world.

water in it, and it forms a very excellent and airy walk for the inhabitants in the mornings and evenings. Dhürümtülla, Government-House-Street, Lall-Bazar, Esplanade-Row, the Chouringee, &c. are spacious streets. Many of the houses are very magnificent. The Boitükhünna, eastward of the town, contains a fine row of houses. Küssitülla is full of business but too narrow.

All the European houses in Bengal are flat-roofed, having a balustrade round the top, where many of the inhabitants, at times, take the air. As there are no fires burning in English houses, the European part of Calcutta is not like cities in cold countries covered through the day with a suffocating smoke; a walk or a seat at the top of the house therefore becomes very pleasant.

In a northerly direction from the Boitükhünna up to Barrackpoor, where the Governor's country house is situated, Marquis Wellesley has made a most excellent road, and planted trees on both sides. This road extends 10 or 12 miles. It is almost as straight as an arrow from one end to the other, and as level as the floor of a house. He employed convicts in this very useful work. On the surface of the whole road pounded bricks are laid, for in Bengal there are neither stones, nor gravel. At least of the latter there is none worth mentioning. At Barrackpoor his lordship has formed a fine park and garden, has built a very airy residence, and had begun to erect another house upon a large scale. In the park he built a suitable

house, and collected a number of curious animals, and formed an aviary, containing many rare birds. Had his Lordship staid to finish these designs Barrackpoor had been one of the most delightful spots in all the East.

Calcutta may perhaps contain about 4000 Europeans. The native town is to the north and east of the English houses, but particularly to the north. It is very long and immensely populous. Calcutta being the capital, there is a much greater proportion of native houses built of brick than in any other city in Bengal. The great bulk of the native houses, however, even in Calcutta, are made of mud, bamboos, and straw, though within the body of the town they make the natives tile their houses instead of thatching them, to prevent fires. Yet notwithstanding this precaution, almost every year, in the hot season, the fires are truly dreadful. Hundreds of houses are frequently burnt down in an hour, and many individuals perish. The rapidity of the flames is inconceivable, and the supineness and indifference of those native spectators whose houses are at a sufficient distance, is astonishing. The sufferers have seldom any relief except recourse to their own industry again. It is often suspected that many of these fires owe their origin to a desire of plunder, though, when it is considered that the materials of these houses, in the dry weather, catch fire like tinder, that they contain the fireplace, &c. and that the natives leave the embers of their hookas, &c. in the most careless manner, the wonder is that fires are not more numerous and more destructive.

Many of the natives of Calcutta are immensely rich. A few of them are said to be worth not less than 100 lacks of rupees. Among these, the two chief are Sookhūmūyūrayū, a banker, and Nimoomūllikū. Some of the rich Hindoos keep English coaches. It is said also that many begin to be fond of drinking tea. Two Hindoos, whom they honour with the name of raja (king) live at Calcutta. The name of one is Rajū Pēētambūrū, and that of the other Rajū Krishnū. They are both of the kaist'hū cast. The latter is an affable young man; talks English very well, and does not seem ill-informed on many subjects. Rajū Krishnu's house at Calcutta is fitted up in some measure in the English stile. It contains large pier glasses, couches, chests of drawers, desks, two or three hundred chairs, elegant chandeliers, &c. &c. In an upper-room is a stone image of Gōpēēnat'hū, one of the forms of Krishnū, a cubit and a half high. Upon this god are several gold necklaces, and a necklace of jewels containing a very large pearl of great value; on his legs are gold rings; on his loins a gold belt; on his wrists gold rings; on his arms plates of gold; in his nose a ring set with jewels, and in his hand a gold flute. He has also a covered seat, or throne, of silver, and a number of rich gilt-garments. The different gold and silver utensils with which the worship of this god is performed are valued at a lack of rupees. The gold and jewels worn by the ladies of the raja's house are of immense value. The raja's wife wears an hand ornament which

contains jewels to the amount of 80,000 rupees, and another valued at 70,000. The raja wears two pearl necklaces, each containing one hundred pearls. The raja's gold dishes and cups are very numerous and valuable.

The Hindoos are naturally very lascivious, and their feasts, songs, dances, &c. strengthen these evil propensities. I am informed that the number of women of ill-fame at Calcutta is incredible. Very many of these women are the daughters of the bramhūns who have been married to the koolinū bramhūns. As the koolinūs marry a great number of wives, and are unable to provide for them, the greater part of them are drawn to vicious courses.

The native shops opened for the sale of English goods are principally in the China-Bazar. The native manufactures are mostly sold in the Būrū-Bazar, though some English goods are also sold in this bazar. The sale rooms opened by Europeans are very large, and the stock very valuable.

There are two churches in Calcutta, where the service of the church of England is performed, one called the Presidency and the other the Mission church. Besides these, there is an Armenian church, a Ro-

man Catholic chapel, and several Müssülman mosques and Hindoo temples. The orphan and the free schools are excellent institutions.

The head of the Armenian church is called a Catholicus. He resides in Armenia. Bengal is in the diocese of the archbishop of Persia, or Ispahan. There are two orders of priests in the Armenian churches, the one called doctors, the other the secular clergy. The doctors belong to the convents; they elect the bishops, but do nothing in the churches except preach. I once heard one of the doctors preach extempore for an hour. He had on a cloak and hood, and held a long staff like a cross in his left hand. The learned men amongst the Armenian clergy belong to this body. The doctors are either unmarried, or are widowed secular clergy who have entered the convents. The secular clergy may marry before ordination, but not afterwards. They perform all the services in the church. Sometimes there is one, sometimes four or five of these at Calcutta. They have no

* In these schools the children of Europeans by native women are maintained and educated. This mixed cast, called country-born, is becoming very numerous, and though in many cases the European parents of these children leave a handsome provision for them, yet in other respects their situation is very distressing. These illicit connections are attended with the most unpleasant circumstances and melancholy effects. The mother, though she may have lived with a man twenty years, and have had a family by him, is always a disowned, a concealed, and degraded character; never brought into English company. Often the children do not know their mother, and are left by the father when he returns to Europe, never to be seen by him any more. They, and the property appropriated to their use, are left in the hands of some commercial agent. Some are put to sea, others go into the army, others become clerks, and others work at some mechanical employment. In many cases means of support fail for this unfortunate race, many of whom are in fact miserable orphans while their parents are living, and while their fathers, perhaps, are rolling in affluence. There are about 120 boys and 150 girls in these schools at one time.

fixed salary, and are unable to claim any thing. Their salaries arise from fees or gratuities. When there are several, they share the fees among them, be they more or less, or be the clergymen two or five. In the Armenian church at Calcutta, there are prayers read every day at three, or, in the cold weather, at five in the morning, and at five in the evening. They use a common-prayer book and psalm book; they read the Bible in the Armenian tongue used by all the Armenian churches. Mass is celebrated every Saturday and Sunday, besides all saint-days. Their feasts and fasts are like those of the Roman church in a great measure. They never celebrate a feast on the Wednesday, Friday or Sunday. The Wednesday is kept holy to the virgin, Friday to the passion of Christ, and Sunday is considered as holy being the sabbath. The Armenians pray for the dead, and of course believe in purgatory. The Catholicus grants no indulgences. In Persia, Astrakan, &c. they baptize in rivers, but in Calcutta they baptize grown up persons in a tank, and have a large font for childrent. They baptize by trine immersion. Before the person enters the church with the child, the gates are shut, and the god-father is then asked if he, for the child, renounce the devil, &c. Then two or three creeds are repeated, and after this the child is admitted into the body of the church. Then they go towards the font, where certain prayers are read, and certain ceremonies are performed; and at length the clergyman asks the god-father what he requests? He says the baptism of the child. This is asked and answered three times. The clergyman then repeats the words of Christ, "Him that

cometh unto me I will in no wise cast out." The child is then signed with a cross, and, after other ceremonies, is baptized. First, the priest says, "I baptize this servant of God (mentioning his or her name) in the name of the Father (then he immerses him), of the Son (then he immerses him), and of the Holy Ghost (and then he immerses him again.)* After baptism the chrism is performed, and the anointing with the holy oil. The Catholicus consecrates the holy oil, and sends it every six years by the hands of bishops to all the Armenian churches. In receiving the sacrament of the supper, the Armenians dip the bread in the wine, and the priest puts a morsel of this dipt bread on the tongue of the communicant. The communicants make confession before receiving the sacrament. They receive it kneeling. The Armenian church holds the doctrine of transubstantiation. There are about 200 Armenians in Calcutta. The gentleman who communicated this information to me said, the Armenians had never persecuted those who differed from them.

* The Greek church also baptizes by threefold immersion, sometimes in fonts a foot and half deep. The church of England orders that the priest shall discreetly and warily dip the child in the water. Luther, in his translation of the Bible, gives the word *toufen*, to immerse, as the translation of baptizein; and, if we may judge from the depth of the fonts in many of the old churches in England, we may reasonably conclude that the Roman church, at the time these fonts were built, preferred immersion to sprinkling or pouring. Thus all the great divisions of the christian church declare for immersion. Since my arrival in this country, I was once in the company of a gentleman whose vernacular tongue was the Greek. One of the company asked him the meaning of the word *baptizo*? He said it meant *baptizo*— what else could it mean? After asking more particularly, he signified that it meant immersion. When I reflect upon the total silence of the New Testament respecting infants and sprinkling; the many plain, direct, and decisive scripture commands and examples respecting the baptizing of men upon their own profession of faith in Christ, and the total inadequacy of infant sprinkling to answer the design of Christian baptism, I cannot but be grieved at the apparent want of christian principle on this subject, especially amongst those who conscientiously adhere to the commands of the Great Author of our religion in points of less consequence.

Europeans at Calcutta breakfast about seven, eat their tiffin (luncheon) about twelve or one, and dine in the evening, drinking tea almost immediately after dinner. The tiffin often resembles a dinner. They seldom eat supper. They visit in what are called palanqueens, viz. a kind of box with venetian blinds, in which a person either sits or lies down. At each end of this box a pole is fastened, which four native men, called bearers (two at each end), place on their shoulders, and thus carry the person in the palanqueen from place to place. This preserves a European from the heat of the sun when he goes out on business or for pleasure. It is rather disrespectful in Calcutta for a European to visit another on foot, or without a palanqueen. Persons with large salaries keep not only two or three palanqueens, viz. one for the husband, another for his lady, another for the child, &c. but they go out for air morning and evening in one-horse chairs, phætons, coaches, &c. Many natives also have palanqueens. I have heard of a native man who drove a coach and six, in the English stile, and kept an Englishman for his coachman. Some Europeans of property, having several young children, keep a light carriage, the body of which is railed round and covered over, and drawn by two large bullocks. In this carriage the children are drawn morning and evening to take the air, and their nurses accompany them.

Carriages, something like the latter, drawn by small horses, are hired by the natives, to carry them from one place to another. Near a dozen natives will be seen in one of these carriages at once. But

beside these there is a Mūsūlman carriage, which beggars all description, though very common in the native large towns and upon the roads. It is called a chūkra. The lower part is like a dray, but much lighter. It is covered over with an awning of bamboos and cloth painted red. It is drawn by two miserable ponies. The driver sits upon the shaft with a whip in one hand, and a string for reins in the other. The wretched passengers, huddled together under the awning, lie on a bamboo bed, stunned with the squeaking of the wheels, the cracking of the bamboos, and the bawl of the driver unable to get out of the way of other carriages. The fare for these vehicles is one rupee for 7 or 8 miles.

Men from almost every country of the world are to be seen in Calcutta, as English, Scotch, Irish, French, Dutch, Germans, Portuguese, Danes, Americans, Africans, Persians, Turks, Arabians, Chinese, Armenians, Malays, Marhattas, Cashmirians, Sheeks, Mugs, Moguls, Jews, Bhootyas; in short, from every part of the eastern world, and from most of the countries of Europe.

The shipping at anchor in the river opposite Calcutta forms a truly grand sight. Here ships are to be seen from every quarter of the world, as England, America, Denmark, the Red Sea, the Persian Gulf, Bombay, the Malabar coast, Ceylon, Madras, the Coromandel coast, Penang, Malacca, Sumatra, Batavia, Manilla, China, Port-Jackson,

&c. Also in time of peace vessels visit this port from France, Holland, Portugal, Spain, &c. &c. The small craft from different parts of the upper provinces, loaded with the produce and manufactures of Hindoosthan, are without number. The different docks also on both sides the river near Calcutta add much to its grandeur as the emporium of the East.

The river washes the sides of the houses, and the people descend from the town by flights of steps called ghauts.* In consequence of the whole filth of Calcutta being thrown into the river, with the dead bodies, &c. floating down it, the water of the river is very filthy. Notwithstanding this, thousands and thousands of natives

* These ghauts are very numerous in great towns and their precincts. For 20 miles up the river from Calcutta innumerable flights of these steps are effected, up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe, and perform those daily ceremonies of their religion which are connected with ablutions. Seeing the Hindoos, at these times, it might be imagined that they were a very devout race. Some with their eyes closed are meditating on the form of Shivü or their guardian deity; others with raised hands are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors, and repeating certain forms called müntriks; others are washing their poita, &c. &c. Most of them manifest great inattention while performing these ceremonies. Though both sexes bathe together, I never saw the least tendency towards indecent behaviour in any on these occasions. This is not a proof that the Bengalees are a chaste people; on the contrary they are very lascivious. It is the mere influence of custom. They go into the water with a cloth round their loins; when up to the breast, they take off this cloth and wash it; then put it on again, and after coming out of the water change this cloth for another. In taking off the only piece of cloth that covers them, and putting on another, though they are surrounded with numbers of people, yet they do it in such a manner that no one among them is put to the blush. It is true, their ideas of delicacy are very different from those of Europeans. To see a European woman walking arm in arm with her husband, overwhelms the Bengalees with astonishment, yet for Bengalee women to bathe with the men appears to them neither indelicate nor improper. I believe that in many cases the females of the highest casts bathe separate from the men.

every day bathe at the different ghauts, wash their mouths in the filthy stream, and carry home what they want. No outward filthiness makes any alteration in their ideas of its being a sacred and cleansing stream.

In some months, that singular phænomenon the bore, or the sudden influx of the tide, at the full and change of the moon, is so strong, that it raises up to a great height, and sweeps before it with frightful force, all the small craft in the line of its progress; even the shipping are not heavy enough to resist its force, but are sometimes almost carried away from their moorings. The force of this bore is felt only on one side of the river at once. It may be heard at a great distance before its approach; yet in a few moments it passes, leaving a rapid stream, by which the river is raised several feet in two or three minutes. Mr. Thomas, in one of his letters home,* relates the following circumstance, which is not uncommon, but it serves to illustrate the force and effects of the bore: "I once saw the bore coming up the river against a brisk wind, with a fearful noise. From its white frothy brow the wind blew a streamer flying many yards in length behind it. A boat with three natives in it had nearly reached the shore (ten yards more would have secured them), when, in a moment, the bore came up with them, and I saw them no more, till after a while two were found. One was lost with the boat." This bore is felt as far as Hooglee, 24 miles beyond Calcutta.

* See Periodical Accounts of the Baptist Mission Society, vol 1. page 221.

In consequence of the sandy nature of the soil composing the banks of the river, and the force of the current after the periodical rains, the river is constantly changing its course. Where the river flowed some years ago, there villages are seen to start up, and where crowded villages lately stood, there the majestic stream of the Ganges flows. New sand banks* are forming on one side of the river, while ponderous masses of earth are falling on the other, and giving a report like distant thunder. The current of the river, resistless in its course, detroys at once large tracts of lands, trees, &c. &c. and sweeps into the bed of the river as well the homestead of man as the nest of the martin in the bank.

Bengal is an entire plain, through which the river Ganges runs into the sea, and from which a multitude of other rivers and branches spread themselves all over the country. In the lower parts of Bengal particularly, the rivers and creeks intersect the country in almost every direction. By means of these rivers a vast inland trade is carried on extending many hundred miles through the country. Major Rennell observes, that the Ganges, after it has "escaped from the mountainous tract in which it had wandered above 800 miles, re-

* It is very common for the fishermen to raise their huts on these sand-banks in the dry season, that they may be near their occupations. When the north-west winds come on, and after them the rains, these huts are immediately swept away, so that a vestige of them does not remain, and the place where they stood is covered with water. What a striking illustration is this of our Lord's comparison, "Every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." Matthew vii. 26, 27.

receives in its course through the plains eleven rivers, some of them as large as the Rhine, and none smaller than the Thames, besides as many more of lesser note."

The Bengalees are in general a lively handsome race of men ; there is a softness in their features corresponding to the mildness of their character ;* and were it not for the operation of the cast, they would be comparatively an amiable and friendly nation . They have a great contempt of other nations and casts, whom they consider as unclean and degraded ; originally Hindoos, but fallen in consequence of their crimes against the cast. Amongst the bramhūns this pride of cast is peculiarly predominant.

The Hindoos cannot be called a generous or hospitable people. The cast confines all their social feelings within its own circle. A generous man is a social being, but how can a person possess the social feelings when he is cut off from the great bulk of his fellow creatures, and forbidden to eat, or drink, or smoke with them, on pain of total degradation ; when they are not allowed to sit on the same mat with him, or to touch him ? If they touch him he is unclean. It is on these accounts, I conceive, added to the common depravity of mankind,

* I wish here to be understood as speaking only of the Hindoos, and not of Bengal Mūslmans, who answer perfectly to the description which Mungo Park has given of the Mūslmans in Africa. He who has read Park's account of his treatment by Ali at Benown, will, I apprehend, see the picture of a Mahometan in every part of the world. See Park's Travels, page 121, &c.

that the Hindoos are exceedingly wanting in compassion and benevolence. The Hindoos are a lascivious people. This is attributable to the climate, to indolent habits engendered by the heat, and to the impure histories of their gods, to their public shews, poojas, dances, songs, &c. The Hindoos are a deceitful and covetous people, especially in the great towns where they have been corrupted by commerce, &c. In their dealings they are literally Jews, and almost the whole of their incidental conversation turns upon rupees and cowries. This deceit and covetousness make them in general perpetual liars. Lying, indecency, deceit, and cruelty are attended with none of that degradation of character among them which never fails to attend these vices more or less in Europe. They are full of the most extravagant flattery and fulsome panegyric. It is really curious to see the contrast betwixt the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish of these naked Hindoos. On proper occasions the conduct of a superior Hindoo is truly graceful; and perhaps it may not be improper to rank them among the politest nations on earth. Yet it is equally true, that, where a Hindoo feels that he is superior in wealth or power to a foreigner, he is too often the most insolent fellow on earth. In this case he pays no respect to the qualities of the mind, and feels no reverence for a poor man, be he the wisest person on earth.

The Hindoos are upon the whole, sensible; their youth are very

lively, inquisitive, and quick of perception. I conceive they are capable of the greatest moral improvement, and of carrying the softer and imitative arts to the greatest perfection.

The Bengalees are loquacious, and the common people very noisy in their conversation. They are generally of a dark brown colour, of the middle stature, well made, with an oval countenance, the nose in multitudes aquiline, with black hair and eyes.

The dress of the rich natives is happily suited to the climate, and produces a very graceful effect. In the Hindoo dress there are neither buttons, nor strings, nor pins. Over their loins they fold a cloth which almost covers their legs, hanging down to the tops of the shoes. The upper dress is a loose piece of fine cloth "without seam from top to bottom," thrown over the shoulders, and covering the body, though leaving the neck and arms bare. The head is kept bare both out of doors and in the house. The rich wear shoes turned down at the heels, covered with gold and silver thread, and turning up at the toe like the curl of a pig's tail; they do not wear stockings in Bengal. Many Hindoos in the service of Europeans, to please their masters, dress more like Mūsūlmans; put on a turban, wear garments like a jacket and a petticoat, or loose pantaloons. The poor Bengalees have a shred of cloth to cover their nakedness, and the middling ranks have a dress like that of the rich Hindoo, better or worse according to the circumstances of the wearer. The

dress of the women differs from that of the men, in that the cloth put round the loins comes over the head as a hood. They wear only one piece of cloth. They never wear shoes. Ornaments are eagerly sought after by the poorest women. They fix their ornaments in their hair, on the forehead, in the ears (ear-rings) in the nose (nose-rings,) round the arms, wrists, ankles, &c. They paint themselves in various places, as their finger-nails, and round the bottoms of their feet, with red, their eye-lashes with black, and their teeth are made red with eating paun.*

The houses of the rich natives are of brick, flat-roofed. In many cases their homesteads have three buildings, two stories high, viz. one in front, two at each side, and a high wall before; in the center of which is a door. The upper rooms are occupied by the family. The windows are mere air holes, through which the women may be seen peeping as through the gratings of a jail. In the first story of the front house the idol is set up, and you ascend the room by a flight of steps. The two sides below are formed into verandas. At the times when great poojas are performed, an awning is thrown over the top of this court, into which the common spectators are admitted. The bramhüns, or respectable people, sit on the two side verandas, while the women are able to peep out from the small crevices of windows above. Allowing for the variation of men's tastes such is the general form of the houses of the rich Hindoos. Their sitting and

* Paun is chewed like tobacco. It consists of the leaf of the piper betel, the fruit of the areca fausei, lime made of shells, &c. A number of spices also are frequently added.

sleeping rooms contain neither pictures, looking-glasses, book-cases, tables, chairs, nor indeed scarcely any thing else, except a loose mat, a few brass eating and drinking utensils, a hooka, and the dishes used for pawn. There may be a bedstead, and, in some cases, a few chairs. Some of the rich natives at Calcutta approach nearer the English in their furniture, by having a looking-glass or two, a few chairs, &c. but these are not a fair specimen of the inside of a house purely Hindoo. The houses of the middling ranks have the form of a court, but they are made with mud walls, bamboo roof, and thatch. The poor have a single miserable damp hut. From this some idea may be formed of a Bengal town, if you add that there is scarcely any attention paid to regularity, so as to form streets, or rows of houses in a straight line.

The climate of Bengal is not so unhealthful as some persons imagine. I suppose it is common for the inhabitants of a hot climate to imagine severe cold to be very unhealthful, and for inhabitants of cold countries to think that hot countries must necessarily be very pernicious. Bengal is certainly more healthful to its natives than England is to its inhabitants. In Bengal the following diseases are most prevalent: viz. bilious fevers, attended with ague, fluxes, the inflammation of the liver, the rheumatism, the spleen, and a dreadful disease among the natives called the Mühübade.*

* This disease is considered by many as the leprosy. It is very common. Hundreds may be seen with their extremities ulcerated, or their toes and fingers rotting off; their legs swelled, and their faces bloated, so that they exhibit the most shocking spectacle.

With respect to the climate, in the year 1804, I made the following observations :

JANUARY.

1. Very cold, the wind severe. Thermometer 69 to 70.
2. Ditto.
3. Ditto.
4. Ditto.
5. Ditto.
6. Rather warmer.
7. Ditto.
8. Ditto, especially in the middle of the day.
9. Still warmer, so that in the middle of the day thick clothes produce a degree of perspiration.
10. Thermometer 71.
11. This day so warm that we can bear an open door. In the evening was in a state of perspiration.
12. Warm but foggy, and a sprinkling of rain.
13. Sunshiny, and warmest in the middle of the day.
14. Cloudy and warmer. Changed my thick for a silk waistcoat.
15. Rather cloudy, but not quite so warm.
16. Ditto, warm.
17. Ditto, Ditto. My thick clothes begin to be a burden in the middle of the day.*

* These remarks respecting change of clothes, &c. are not given as absolute criterions of the state of the air, but as collateral circumstances illustrating the degrees of heat and cold.

18. Ditto. Ditto.
19. Very foggy. In the morning a little rain ; afterwards fine.
20. Warm. In the evening rather cloudy.
21. Warm. Thermometer 73.
22. Windy in the evening, with a smart shower of rain.
23. Cloudy with a very cold north wind.
24. Ditto, but rather warmer.
25. Ditto, and cold north wind.
26. Clearer, but cold.
27. Ditto, rather warmer.
28. Foggy and coldish in the morning.
29. Ditto.
30. Morning clearer, but rainy most of the afternoon. Night very dark.
31. Cloudy, with some wind from the East.

FEBRUARY.

1. Morning clearer, cold ; warmer in the day ; night cold.
2. Cold morning and evening.
3. Ditto. Wind N. E.
4. Ditto.
5. Ditto. When the wind blows a little, warm clothes are pleasant.

6. Rather warmer. Thermometer 74.
7. Warmer. Thick clothes rather burdensome.
8. Ditto. Very foggy morning.
9. Very foggy morning; but the weather has evidently changed for the warmer.
10. Clear morning, rather windy from the S. W.
11. Ditto; increasingly warm, so that a cloth jacket was quite burdensome. A little rain in the afternoon.
12. Wet morning, but the rain not very heavy. Cooler than yesterday. Thunder and rain, at night. Rain very uncommon at this season.
13. Coldish, but fair. The wind changed to N. and N E.
14. Ditto.
15. Warmer. Wind S. E. Thermometer 78.
16. Cloudy and close. In the afternoon heavy rain with thunder and lightning.
17. Clear but warm. Thermometer 80.
18. Clear but cold. Wind N. W.
19. Ditto, but rather warmer.
20. Ditto.
21. Ditto.
22. Ditto. Morning and evening cool.
23. Rather cooler. Wind N. W.
24. Ditto. Wind N. E.
25. Ditto, and cloudy.

- 26. Foggy morning. Warm in the day.
- 27. No fog. Can just bear a Europe coat in the morning and evening.
- 28. Much warmer. In the evening inclined to rain.
- 29. Cloudy morning.

MARCH.

- 1. Rather cloudy morning. Day warm.
- 2. Ditto.
- 3. Ditto. Thermometer 90.
- 4. Ditto.
- 5. Ditto. Still warmer.
- 6. Cloudy almost all day.
- 7. Ditto; in the evening the appearance of a storm.
- 8. Cloudy, with sunshine at intervals.
- 9. Clear and hot, without wind.
- 10. Cloudy and close.
- 11. Morning cloudy, afterwards clear and hot.
- 12. Clear and very hot. Thermometer 88.
- 13. Ditto.
- 14. Ditto.
- 15. Rather cloudy; but hot. Wind N. E. Thermometer 85.
- 16. Ditto.

17. Ditto.
18. Ditto.
19. Ditto. In the evening the wind was rough like a north-wester.
20. Rather cloudy.
21. Ditto. Wind beginning to be hot and rough.
22. Ditto.
23. Very hot. Wind hot and brisk at intervals.
24. Ditto. Thermometer 85.
25. Ditto.
26. Ditto. In the evening rather cloudy; the appearance of rain.
27. Ditto. Very little wind in the day, and the sky heavy.
28. Ditto. Thermometer 90.
29. Ditto. Rather more windy. Evening rather cloudy.
30. Very hot.
31. Ditto.

APRIL.

1. Rather cloudy. Wind brisk. In the evening the clouds threatening.
2. Ditto, and cooler.
3. Much cooler. Wind rough and bleak from N.
4. Ditto. Wind not so rough, but cloudy.
5. Ditto.

6. Rather warmer again.
7. Still warmer, but some wind.
8. Very hot. Wind hot.
9. Ditto. Wind still hotter and rougher.
10. Ditto. Thermometer 95.
11. Still hotter.
12. Very hot. Thermometer 97.
13. Ditto.
14. Hotter.
15. Ditto.
16. Ditto. Wind in gusts, rather rough.
17. Ditto.
18. Ditto. Wind more rough.
19. Very hot.
20. Ditto. Placing the glass in the sun, it immediately rose up to 130.
21. Very very hot.
22. Ditto, but cloudy, like rain, in the evening.
23. Ditto, the wind scorching.
24. Ditto.
25. Ditto, yet rather cooler.
26. Ditto, cloudy some part of the day with a sprinkling of rain.
27. Cooler; cloudy with rough wind at night like a north-wester.
28. Not so hot.
29. Ditto.
30. Ditto. Brisk wind, and at night a north-wester with rain.

MAY.

1. Cloudy ; cool, with some rain at night.
2. Do. Cool and pleasant.
3. Rather cloudy ; but not quite so cool. Thermometer 85.
4. Ditto. A little rain at night.
5. Ditto.
6. A very great storm : In the evening a Danish ship was thrown on her side.
7. Cloudy.
8. Ditto. Wind rough at times.
9. Ditto, and about noon a very heavy rain for near two hours.
10. Ditto.
11. Ditto.
12. Ditto.
13. Rather clearer ; very hot.
14. Ditto.
15. Very hot. Thermometer 93.
16. Ditto.
17. Ditto. Thermometer 94.
18. Ditto.
19. More hot, almost unbearable. Thermometer near 100.
20. The wind getting a little brisker ; the heat more tolerable.
21. Ditto.

- 22. Ditto.
- 23. Ditto. Afternoon and evening rather cloudy.
- 24. Very hot.
- 25. Ditto.
- 26. Ditto.
- 27. Ditto.
- 28. Ditto.
- 29. Ditto.
- 30. Ditto.
- 31. Ditto.

JUNE.

- 1. Cloudy in the day. In the afternoon appearance of rain. At night a storm and some rain.
- 2. Cooler. Thermometer at 95 in the middle of the day.
- 3. Very close, but not so hot.
- 4. Ditto.
- 5. A little rain. Thermometer 95.
- 6. Cloudy; in the evening a little rain.
- 7. Ditto.
- 8. Fine rain in the evening. Before the rain the Thermometer 98.
- 9. A little more rain.
- 10. Ditto.

11. Very close, but no rain.
12. Ditto.
13. Ditto, but a fine rain in the evening.
14. Ditto ; a little rain in the afternoon.
15. Ditto.
16. Rain at night.
17. Showers, with heavy rain and wind in the night.
18. Hot, with a light breeze at times.
19. Hot ; no rain.
20. Ditto.
21. Ditto ; a sprinkling in the afternoon.
22. Cooler.
23. Ditto.
24. Rained almost all day though without storm.
25. Cooler.
26. Rained all day almost, no wind. Thermometer 86.
27. Ditto.
28. The air became heavy and damp, with constant clouds.
29. Rain in the afternoon and night, without wind.
30. Ditto.

JULY.

1. Some parts of the day very close, but no rain.
2. Very heavy rain, but no wind.
3. Rain again, without wind.
4. Ditto.
5. Ditto.
6. Ditto.
7. Ditto.
8. Rain in the middle of the day. Wind S. Thermometer 88.
9. Rain in showers.
10. Ditto.
11. Ditto.
12. Ditto. Thermometer 86.
13. Ditto.
14. Ditto.
15. In the afternoon much rain.
16. Rainy.
17. Small showers. Thermometer 85.
18. Ditto.
19. Ditto.
20. Ditto. Part of the day very sun-shiny. Thermometer 85.
21. Ditto.

22. Rainy.
23. Rain still heavier.
24. Rain.
25. Fair.
26. Rainy, and wind more rough from the E.
27. Showery,
28. Ditto.
29. Light showers.
30. Fair, and hotter.
31. Showery, but hotter. Thermometer 91.

AUGUST.

1. Hot, with showers.
2. Fair.
3. Showers. Very close.
4. Ditto.
5. Little rain; cloudy; sultry.
6. Ditto. Sultry.
7. Fair.
8. Ditto.
9. Light rain.
10. Ditto. Thermometer 86;

OF THE HINDOOS.

11. Fair. Sultry.
12. Some rain; Sultry
13. Ditto.
14. Ditto. Sultry and damp.
15. Ditto.
16. Ditto. Thermometer 88.
17. No rain.
18. Ditto.
19. Ditto. Thermometer 89. Very close and hot.
20. Cooling rain.
21. Ditto, with a brisk wind in the afternoon.
22. Fair.
23. Ditto. Close in the evening.
24. Ditto.
25. Ditto. Thermometer 89.
26. Ditto.
27. Ditto.
28. Ditto.
29. Rain at night.
30. Fair.
31. Ditto.

SEPTEMBER.

1. Fair.
2. Ditto.
3. Ditto. Thermometer 91.

4. A shower.
5. Fair.
6. Some rain. Thermometer 88.
7. Ditto.
8. Fair.
9. Light rain.
10. Ditto. Thermometer 86.
11. Little rain. Thermometer 90.
12. Fair. Thermometer 91. Very close. Many natives dying.
13. Wind changed to N. E. and blows cold, with clouds and rain.
14. Ditto.
15. Ditto.
16. Ditto; intervals of close weather.
17. Ditto, with showers.
18. More warm again. Little rain.
19. Ditto. Thermometer 89.
20. Ditto. Thermometer 90.
21. Ditto.
22. Close, with a cooling shower.
23. Ditto.
24. Air rather brisk, with some rain.
25. Ditto.
26. Showery.

- 27. Ditto. Thermometer 88.
- 28. Rather cooler, with pleasant air from the N. E.
- 29. Ditto.
- 30. Cloudy ; slight rain in the evening.

OCTOBER.

- 1. Close and rather cloudy. Thermometer 90.
- 2. Wind from N. E. Thermometer 88. Rain in the night.
- 3. Cool and rainy. Wind nearly N. Thermometer 84.
- 4. Ditto. Thermometer 80.
- 5. Rainy day.
- 6. Ditto.
- 7. Rainy morning. Thermometer 79. Afternoon fine.
- 8. Rainy.
- 9. Heavy rain at night.
- 10. Fair morning. Thermometer 86.
- 11. Hot and fair ; afternoon cloudy and close. Thermometer 88.
- 12. Ditto.
- 13. Ditto.
- 14. Ditto.
- 15. Ditto. Thermometer 90.
- 16. Rain in the afternoon.
- 17. Rainy morning.

18. Showery.
19. Fair.
20. Ditto, hot. Thermometer 88.
21. Fair. A shower in the night.
22. Much cooler; foggy morning. Thermometer 82.
23. Ditto.
24. Ditto.
25. Ditto.
26. Ditto.
27. Ditto.
28. Ditto. Wind N. E.
29. Ditto.
30. Ditto.
31. Ditto. Thermometer 79. Begin to want a coat and a coverlid.

NOVEMBER.

1. Cool and pleasant. Thermometer 80.
2. Ditto.
3. Ditto.
4. Ditto. Thermometer 81.
5. Ditto.
6. Ditto.

7. Ditto.
8. Rather warmer ; close air.
9. Ditto.
10. Ditto.
11. Ditto.
12. Ditto.
13. Ditto.
14. Ditto.
15. Ditto.
16. Ditto.
17. Ditto.
18. Rather cooler. Thermometer 79.
19. Ditto.
20. Ditto.
21. Ditto.
22. Warmer.
23. Ditto, but cloudy.
24. Ditto.
25. Ditto, rain in the night, which made it rather colder.
26. Colder. Still cloudy. Thermometer 75.
27. Ditto.
28. Ditto.
29. Ditto. Thermometer 73.
30. Ditto.

DECEMBER.

1. Colder. Thermometer 72.
2. Ditto.
3. Ditto.
4. Ditto. At night Thermometer 69.
5. Ditto.
6. Ditto.
7. Ditto.
8. Ditto.
9. Still colder.
10. Ditto. Thermometer 72.
11. Ditto.
12. Ditto.
13. Ditto.
14. Ditto. Thermometer in the night 65; in the day 66.
15. Ditto.
16. Ditto.
17. Ditto.
18. Ditto.
19. Ditto.
20. Rather warmer.
21. Ditto.
22. Ditto.

- 23. Ditto. At night in the air the thermometer was 60.
- 24. Ditto.
- 25. Ditto.
- 26. Ditto.
- 27. Ditto.
- 28. Ditto. Thermometer in the day 69.
- 29. Ditto.
- 30. Ditto.
- 31. Ditto.

From this statement it appears, that in what the natives call the harvest season, viz. from the 10th of November to the 11th of January, the thermometer, in November, stood upon an average at 75 or 80 ; in December, from 66 to 70. English clothes, and even a blanket at night, may be very well dispensed with in December. This is what Europeans call the cold season.

In what the natives call the time of the dew, viz. from the 12th of January to the 11th of March, the thermometer was from 74 to 88. In the former part of January it was quite cold, but afterwards, in consequence of the haziness of the atmosphere, it became warmer, and the thermometer ascended up to 90. Still, however, down to the end of February, the air was cool and pleasant, though woollen clothes

became rather burdensome to persons in active life, who do not spend their days under the pūnkha.*

In what the natives call the spring time, viz. from the 13th of March to the 12th of May, the thermometer was from 85 to 95. The hot winds began in March and became hotter in April.† Towards the latter end of March, what are called the north-westers begin. In proportion to the rain at this period, the hot winds are more or less burdensome. During this season the atmosphere is very often lowering and threatening, but the rain is seldom heavy except during the continuance of a north-wester.

In what the natives call the hot season, viz. from the 13th of May to the 14th of July, the thermometer was, in May, 85, 93, 94, and

* The pūnkha is a large frame of wood covered with painted canvas, and suspended by ropes from the top of the room. It is generally hung over the dining table, and intended to answer the end of a fan. A servant stands on the side of the room and holds a rope fastened to the middle of it, and keeps drawing the pūnkha to him, and then letting it go again. In this manner, the air being agitated, the place under the pūnkha becomes very cool. In the hot weather some Europeans sit under the pūnkhas from morning till night, and put their couch under it, in the day, when they take a nap. Several of these pūnkhas are kept going in the Mission church at Calcutta during divine service. A fan, made of a branch of the palm-tree, is pretty common, and is indeed a great curiosity. It is cut to the length of about five feet. The bottom is all stalk, and the leaves on the top of the branch, spread out, form a very excellent fan. When painted it looks beautiful. A servant behind the chair waves this fan.

† In order to cool the wind on its entrance into the house, Europeans of some property place what are called tatees in the windows and door-ways. These tatees are made of the roots of the andropogon muricata, which is called kus-kus, and which has a very pleasant smell. A frame is first made, the size of the window or door; this frame is platted with split bamboos, and this grass spread between the platted bamboos is tied to the frame. The wind can easily penetrate and pass through this grass, which is constantly kept wet by a servant who stands on purpose to throw water upon it. Thus the wind as it enters the room is most agreeably cooled, and in this way, in the hot winds, the heat becomes more tolerable than in times when there is no wind.

even 99, and, in the former part of June, 95 to 98. During these months the heat is often very oppressive; the body is in a state of continual perspiration; the sweat drops from the body as a person sits in the shade, and two or three changes of linen are necessary during the day. Every one then longs for the rains to cool the air. Bathing is very delicious and salutary in this season.

In what the natives call the wet season, viz. from the 15th of July to the 14th of September, I found the thermometer, upon an average to be from 85 to 90. From this it will be seen that the rains have a considerable effect upon the air, so as to sink the thermometer 8 or 10 degrees, yet during the rains, sometimes, the air is so close that it becomes very oppressive.

In what the natives call the sūrūd season, viz. from the 15th of September to the 14th of November, the thermometer appears to have stood upon an average at from 86 to 90.

The rains seldom end before the middle of October, except the season be very dry. Were it not that the rains have such an important effect upon the productions of the earth, and did they not so agreeably change the face of nature, people would wish them over sooner, and, as it is, many wish them at an end before the season is expired. In the rains every thing grows mouldy, the white ants multiply into

myriads and devour all before them, and it is very difficult to preserve woollen clothes, and a thousand other things from decay.

In September and the beginning of October the natives die in great numbers. Three parts out of four of the natives who die during the whole year, it is said, die in the months Shravṇṇ, Bhadrṇ, Ashwinṇ, and Kartikṇ, viz. our July, August, September, and October.

Some Europeans are better at one period of the year in Bengal and some at another, but the longer a person stays the more he feels the cold. A simple and very light diet, a tranquil mind, caution against sudden changes in the air, and moderate exercise, seem to be the most necessary things in Bengal to preserve health.

The cold is scarcely ever great enough to produce ice except in the northern parts. Yet many poor for want of clothing, suffer much in the cold season, and many cattle also perish through cold and want of food.* The natives complain much more of the cold than of the heat.

The heat is sometimes so intense, that native travellers are struck dead by it.

* Talk of killing and eating a cow to a Hindoo and he claps both his hands to his ears; yet the same man, in the cold weather, will starve his cows to death without the least remorse.

The storms of wind and rain are frequently tremendous, tearing up trees, overturning houses, &c. &c.

In the rainy season, at times, the rain descends in sheets rather than drops, and in one day and a night, a whole district is overflowed. Some years it rains almost constantly for days together.

The hot winds are very trying and disagreeable, though some persons are very healthful at this season. What is called the prickly heat is very troublesome, especially to Europeans. The bodies of multitudes, especially new-comers, are almost filled with pimples, which, when rubbed, prick the flesh like thorns. Exposure to the sun very often brings on bilious fevers. Boils are also very common, occasioned by the heat. I have sometimes wondered at the rheumatism being so prevalent in Bengal, but I suppose it is owing to the heat leaving the body in so unfit a state to bear the chills of the night air. Yet the fishermen, exposed to the blazing sun through the day, sleep without apparent harm in the open air on their boats all night, almost without any covering. It is common too for multitudes of the natives to sleep under trees, and even in the open air by the side of their shops or houses. In this respect we see that the body is whatever habit makes it. He who sleeps on a stone, or a board, is as much refreshed as the man who lies on a feather-bed; and he who sleeps on his open boat, or in a damp place in the open street, with a rag for a coverlid, is as happy and healthful as the man who shuts up his room for fear of the night-dews and creeps under a thick co-

verlid, tucking the curtains round him.* Many poor natives sleep in places where, if some people were to set their feet they would get cold. Almost in the mud, with a single cloth for their covering, hundreds may be seen every night lying by the side of the streets in Calcutta, and in the native town especially. The natives, however, who are inured to these things from their childhood, are quite able to bear them. One night's lodging of this kind would in all probability hurry a European to his grave.

If I were disposed to pursue a contrast betwixt the climate of Bengal and that of England, I could easily turn the scale whichever way I was disposed.

* Gauze, or what is called musquitoe curtains, are absolutely necessary in this country. The musquitoes, in the cold season, are peculiarly troublesome. Millions upon millions infest the houses in Calcutta. Even a plough-boy would in vain seek rest unless he were protected by curtains. Surrounded with curtains a person will scarcely be able to sleep; for these troublesome guests haunt the bed, hang on the curtains, and perform such a musquitoe-yell that the person is always in fear they are coming to attack him in a body, like a pack of blood-hounds. Their proboscis is very long; as soon as it enters the flesh you perceive it prick very sharply. If not driven away, the musquitoe fills himself till his belly stands out with blood, which shines through his skin. If he be perceived when thus distended with blood he becomes an easy prey, but if you smite him, the place on your clothes is covered with blood. The natives are less disturbed by these insects, as many of them give their skins a coating of oil; but Europeans just arrived are a delicious repast, and it often happens that they are so covered with musquitoe bites that you would think they had got the measles. Sometimes, when a person is very irritable, he scratches his arms, legs, &c. till they become full of sores, and he thus inflicts still greater torments upon himself. It is a curious scene when a European happens to be disappointed in getting curtains. He lies down, and begins to be sleepy perhaps, when the musquitoes come buzzing in his ear, and threaten to lance him. While he drives them from his ears or nose, two or three scitile on his feet, and draw his blood; while he is aiming his blows at those on his feet, others lay hold of his nose again, and whatever part assumes the resting posture, that part becomes a prey to the musquitoes, who never give up the contest till they have sucked to the full, and can never be kept off, but by the person's sitting up and fighting with them all night.

For instance, I could say, that in Bengal nature always appears in an extravagant mood. If the rain descend, it comes down in sheets, inundates the country, and rains for two or three months together. If the wind blows, it scorches you, or rises into a tempest. If the sun shines, it burns every thing. In the rains, the grass shoots up so quick that every place becomes a wilderness. In the dry weather every thing is burnt up. I might add, that in Bengal the flowers do not smell so sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruits are not so various and delicious, the meadows are not so green, as in England.

On the other hand, I might say, that in Bengal we have none of the long and dreadful frosts, killing every vegetable, as in England; none of that sleety, dripping, rainy weather that is experienced there, so that in a sense it rains in England all the year round. In Bengal the sky is clear the greater part of the year. In England it is so gloomy, that multitudes sink into a despondency which terminates in insanity, and many die by their own hands. In England, the harvest is often spoiled by bad weather, and often fails for want of sun. In England many perish in the snow, and with the cold. In England your fingers ache, and your back is chilled, even by the fire-side, and multitudes die of colds, consumptions, asthmas, and many other diseases, the effect of the weather.

Now, by softening down the disadvantages, and bringing forward the favourable circumstances, on either side, how easy it would

be to mislead a person who has not seen both countries. If a fair and just comparison be formed betwixt England and Bengal, as it respects climate, I should think England ought to have the preference, but not in the degree that some persons imagine, and yet I think the middling and lower orders do not suffer half so much from the weather in Bengal as the same classes do from the cold and wet in England; for, to resist the heat a man wants only an umbrella made of dried leaves, or he may get under a tree; while, to resist the cold, rain, hail and snow of a cold climate, without thick clothes, a good fire, and a warm house and bed, he is in danger of perishing.

If there be any thing in the climate of Bengal which makes it less healthful than that of some countries, I should suppose this may be attributed to the flatness of the country, and its consequent inundations and stagnant waters. There is not a single mountain nor a hill in the country. The Rajmūhūl hills, strictly speaking, are not in Bengal, yet they are immediately on its western borders. They are a part of Bāhar, and belong to the English.

The natives of these hills are said to have been formerly bands of thieves, who descended into the plains, murdering the natives and plundering the neighbouring country. By the wise and benevolent efforts of Major Brown, and Mr. Cleveland, they have been brought to live very peaceably on their uncultivated hills, and are become good subjects. I had the pleasure of ascending these hills in the

year 1799, in company with Mr. Carey. We found at the tops of those we visited small clusters of houses, with a few rough though mild and good-natured inhabitants. My companion could talk so as to make them understand,* and he also could be understood by them. The conversation that took place was pleasant. We went into their houses, the chief ornaments of which were bows, arrows, and the teeth of the animals which they had killed. Their principal food seemed to be Indian corn.

It is remarkable that these people are a perfectly distinct race from the Hindoos and Mahometans of the plains. Their customs seem more like those of the natives of the South-sea islands, than of the people who live close to them.

Having never ascended a hill since I left my native land, I was quite charmed with this trip, and was ready to fancy myself in a new world. These hills command an extensive view of the plains, and of the majestic stream of the Ganges, eastward, while, to the west and south, hill rises above hill, approaching the clouds. I felt desirous of becoming a Missionary to this simple benighted people, and thought I could spend my days very comfortably on the side of one of these hills, employed in guiding the natives into the knowledge of that Saviour who laid down his life for the most degraded of our species.

* On the hills bordering on the Ganges the natives have learnt a little Hindoost'hanes.

In coming again into the neighbourhood of these hills in the year 1803, I obtained from one of the hill-natives, the following account of the manners and customs of the inhabitants of the hills. Though imperfect, I have every reason to believe it to be correct, so far as this man was acquainted with the customs of his own country.

The language is called Paharū, and the people Paharya. Paharū is the name for hill. They have no written language; keep no accounts, except by memory. Cowries, pice, and rupees pass among them. The natives do not cultivate rice, but make bread of Indian corn. They eat all kinds of flesh, and will eat with any body. They have no cast. Many drink spirits made of treacle, rice, or Indian corn. They fry their meat with oil, onions, &c.

These people pay a kind of reverence to the sun, moon, &c. and their visible god is any kind of stone, upon or before which they offer cows, buffaloes, pigs, he-goats, (they have no sheep) cocks, pigeons, &c. They appear to have no idea of a future state of rewards and punishments.

They make offerings three stated times in a year, when each person takes his offering to the head landholder; some take fowls, others goats, and so on. They are all offered at the landholder's house; where all the village assembles; and, after having been offered, they are cooked, and all dine together at the feast thus made. At the

time of the offering the landholder tells the stone that they make this offering to it, praying that it will protect them from sickness, give them good crops, guard them from harm, &c. In fixing on certain days for performing their poojas, they have no regard to one day more than another.

Besides these three annual poojas, private individuals at their own houses make poojas, or offerings; for offerings, with a short prayer, seem to be all the worship they have. They have neither müntrū, dhyanū, nor jüpū, like the Hindoos.

The stone which is chosen for a god, is called Nūd or Gōsai, the general names for God among them.

If any sickness or other calamity prevail in a village, the landholder prays the nūd to tell somebody by a dream what remedy is to be taken. After this some one generally dreams about the making such and such an offering, and then the whole village unites in making this offering at the landholder's house.

They bury their dead. They lay the dead body, covered with a cloth, in a hole cut in the earth, and raise a platform of wood over it, covered with grass, leaves, &c. that the dirt may not fall upon it; they then cover up the hole with earth. They bury in one place, as near the spot where the first man of the village was buried as possible.

They have no other funeral ceremony; nor does any one become unclean by touching the dead. When a rich man dies, his bed is buried with him. They have no mourning clothes. If any man leave property, his sons divide it equally, and give a little to the daughters. On failure of sons the deceased's brother, or nearest male relation, takes the property, and provides for the daughters and widow at his own house. The widow gets none of her husband's property. She may marry again.

When the parents begin to fear that their son may go after bad women, the youth's father asks him if he wishe to get married? If he reply in the affirmative, and should his father not know where to find a proper girl, he sends a neighbour to seek for one, for which service this neighbour receives a turban, or four or eight annas reward. The girls marry at ten and up to twenty years of age. Marriages do not take place unless the young folks are agreed, and choose one another. The father of the boy makes a present to the father of the girl, according to his ability. A young man may marry wherever or to whomsoever he choose, if the parties agree. The wedding dinner is provided at the girl's father's house, to which place the guests are invited. Here the young man and woman are placed on a seat separate, and eat off the same plate or leaf. After dinner the neighbour who sought out the girl is called. He joins the hands of the young folks together, tells them to love one another, not to quarrel, &c. or they will be sent to Bhügülpoor, viz. to the English judge. This is done in the presence of the guests, after which they depart, the boy tak-

ing the girl with him to his father's house. They have no ceremony at the birth of a child.

The Paharyas have neither doctors, lawyers, nor priests. If any one is ill, his friends or neighbours administer those medicines which they know. In a time of general sickness, if it be suspected that the persons are bewitched, they adopt this ceremony: One person takes the leaf of the bale tree and lays four or five grains of rice upon it; then he asks who will eat this rice; one man takes the rice, and, while he is eating it, repeats all the names of the villagers: if he come to a name, and, while he is repeating it, should begin to be dizzy, they conclude that this person thus named has bewitched the village. They contrive by all means to hide their intentions from the person at the repetition of whose name the other began to be dizzy, lest by some spells he or she should prevent them from ascertaining the point of witchcraft. They then go on with the ceremony, and, bringing a red hot axe, first one person, then a second, and then a third touches it with his tongue. If no one of these three persons' tongues blister, the crime of witchcraft is fastened on the person whose name was repeated as before-mentioned. They then get hold of this person, who generally confesses the fact. They bring him to one of the sick, and order him to heal him, after which he is driven out of the village, whether he heal the sick person or not. If the tongue of any one of the three persons should blister the process is at an end.

Besides Indian corn the hill-people grow pulse, sweet potatoes,

yams, pumpkins, cucumbers, kidney beans, &c. They export India corn and pulse. Men, women, and children all smoke from the hooka. The hill-men are great hunters by the bow and arrow. They kill buffaloes, tygers, pigs, leopards, &c. Some of them are good marksmen. The men shave the forehead, and tie the hair behind in a bunch at the top of the head, like the Hindoos. The women put rings in their noses, and on their wrists, ankles, ears, &c. These uncultivated people have neither blacksmiths nor joiners, nor any manufactures, amongst them. Even the spikes of their arrows they buy among the natives of the plains. They purchase and wear malas, or necklaces, made of wooden beads, &c. Each person shaves himself. They have neither net, rod, nor line; they poison the fish in the lakes with the bark of a tree. They pluck the ears of the corn, and let the stubble stay. They who can afford it buy and eat off clay and brass pots; they take up hot liquids with a wooden spoon. They make their own string. Snow stays on some of the hills. The villages are erected only on the hills and not in the vallies. They have no instrumental music, except the Hindoo drum, or tūmtūm.

This is the account of this singular people which was given me by the native before-mentioned.

The Sunderbunds (Soondürvūn, literally, *fine wilderness*,) is an immense forest, forming the south-eastern extremity of Bengal, its banks being washed by the waves of the sea. This forest supplies the southern parts of Bengal with fire-wood. It is intersected with nume-

rous rivers running into the ocean, forming part of the mouths of the Ganges. It is full of wild beasts, as tygers, leopards, bears, monkeys, deer, &c. also of wild fowl of many sorts. In passing through this jungle, the gloomy silence is now and then relieved by the cooing of the dove, the call of the deer and the peacock, the cackling of the hen, and the crowing of the cock; and the deadness of the scene is sometimes relieved by the dancing of the monkeys on the neighbouring branches. A tyger, or leopard, may be occasionally seen. In my first journey through these parts we were greatly alarmed one night by a dreadful cry amongst some boatmen, a tyger having ran away with one of their companions while asleep on the boat. In my last journey through this forest I heard a poor boatman crying bitterly for the loss of his son, who had been carried off by an alligator, as he and two others in the water were drawing the boat along. And in another place our attention was attracted by the cries of a woman, who was lying by the river side, and who, in the act of bathing, had been seized by an alligator, but by her cries and efforts she had wrested herself from his gripe.

During this journey, I was one afternoon detained in one of the rivers for two or three hours, till the tide became favourable. As I stood on the top of the boat, to look as far as I could into these recesses, I could not help feeling the strongest desire to make a tour through the wood, or to be elevated beyond the reach of danger, and pass leisurely over it. Fancy brought up before my imagination the tyger's den, with the young one's playing before it, or suck-

ing the breasts of the savage mother ; while I saw the male parent arrive, dragging along with him the body of a wood-cutter. I fancied I saw a fierce contest between the leopard and the tyger, and heard their growls sounding through the jungle. There the monkeys danced from tree to tree in the wildest antics, suckled their young, or carried them under their bellies, while they ascended the trees in search of food. In that small plain the deer are startled at the sight of one of their numerous enemies, and plunge among the trees, unconscious how near another tyger or leopard may be, watching for its prey. Amid these strange and savage scenes, all at once, some unknown animal, or bird, starts into view, surprizing by the strangeness of its form, or delighting by the beauty of its plumage, till it passes into the thicket, and the eye is tired in waiting for a second sight. Here crawls along the heavy-heeled bear, and there the squirrels run to the topmost branches of the loftiest trees. Within are untamed savage animals, preying on man, and on each other, and on the borders of the forest basks the dreadful alligator, having just devoured a human victim.

What an astonishing, what a frightful scene ! How must this earth, with all its caverns, mountains, cities, wastes, seas and continents ; with all its inhabitants, in the forest, in the city, in the water, and in the air ; how must this universe, with all its suns and worlds, appear in the presence of that BEING, before whom it is ever and at once present !

Multitudes of the natives lose their lives every year by wild beasts in cutting wood in these jungles. Notwithstanding the fear excited by the wild beasts, several Mūsūlman fūkēers, have raised huts in different parts of the Sunderbunds. They pretend to be in possession of charms "to soothe the savage herd," and, so long as the tygers spare them, they are greatly venerated by the superstitious natives. The men who go to cut fire-wood make offerings to these saints, that they may be protected in their work; and the assurances of the fūkēers arm them with new courage. The faith of the survivors is never staggered by the destruction of a companion, though for the time they tremble in their shoes. They go to the fūkēer for an incantation with as much confidence as though it had never failed, and as though it were proof against the hunger and the teeth of the tyger. Sometimes these fūkēers live a considerable time. It is true they do not build their huts in the thickest of the wood, but near the river side. The longer one of these men escapes the greater saint he is esteemed, and if he should be snatched away in some unlucky hour, they say, his time was-come. This trade is a tolerable livelihood to the few men who are hardy enough to engage in it, as the gifts they obtain from the wood-cutters, boatmen, &c. amply supply them with the necessaries of life.

In going through the Sunderbunds on a Missionary itineracy in the year 1801, I ventured out of the boat one evening, and ascended the

bank, with a native brother, and visited the abode of one of these men. He was sitting on a tyger's skin, and though his countenance did not indicate that he was a happy man, yet he put the best face he could on the business, and pretended that to him there was no danger. When we reminded him of the man who had inhabited the hut before him, and who had been carried away by a tyger, he very composedly said, it was because his time was come.

Besides the huts in which these fūkēers reside, many skeletons of sheds are erected in different parts of the Sunderbunds by the woodcutters, underneath which they raise a little earth like a grave, where, before they begin to cut wood, they repeat a prayer, and present an offering to the Mūsūlman pēer whose grave is represented by this raised earth; and after this they begin to cut the wood with a confidence proportioned to the strength of their superstition.

The Mūsūlmans appear to believe that God hath confided great power to the pēers, (viz. deceased fūkēers) so that if a person pray at one of these places where an artificial grave has been raised in the name of some pēer, they suppose that through the power of the saint he will obtain what he prays for. Hence all over the country small places, called dūrgahs, are raised: the lower part is sometimes of brick-work like that raised over a grave, and upon this a small steeple or roof is built, with a hole in front containing shells, an oil-light (at night), &c. In other places brick-work resembling the earth raised over a new grave

is built, and over this a house erected; and at other places, especially in the streets of large towns, a place about a yard square is cleaned, a few bricks raised on three sides, and smeared with lime. All these places go by the name of dūrgah. At each place a person constantly stays, and gathers the couries given by passengers. This is a kind of trade. When a man takes it into his head to build a dūrgah, and maintain himself from the couries given to the pēer, he pretends to have received orders from the pēer in a dream, to build a dūrgah and become his servant.

Many of the wood-cutters, however, are Hindoos. These people have assigned different divisions of the Sunderbunds to various gods and goddesses; as the Mūsulmans have to different pēers. The names of the principal gods and goddesses of this wilderness are Kalooryū, Dukshinūrūyū, Boorēe-t'hakoorance, Vūhoo-t'hakoorance, Hūree, &c. These Hindoo wood-cutters raise elevations of earth about three or four inches high, and about three feet square. Upon these places they place balls of earth, paint them red, and before them perform a kind of pooja, offering rice, flowers, fruits, the water of the Ganges taken from the river Hooglee, &c. The head boatman keeps a fast, and the god or goddess points out to him in a dream where they may cut wood without the tygers having any power over them.

The Sunderbunds, besides supplying the capital and the country

all round with excellent fire-wood, produce immense quantities of fish, and on the borders of this forest salt is manufactured. The process of making salt, is very simple : first the earth impregnated with salt is collected from the side of the river, and plac'd upon a kind of sieve or drainer, underneath which a large pan is placed. Water from the river is poured upon the earth spread on the sieve, and this water, being thus still more impregnated with salt, falls into the pan below, and from thence into another pan at the outside of the mound of earth which is raised to keep in the water poured on the earth as above-mentioned. The water from this pan is then boiled in a furnace, containing a great number of separate cups, and by continued boiling the salt crystallizes, is taken out of the cups with a spoon, and afterwards deposited in the company's store-houses.

I here add some account of the natural productions and internal commerce of Bengal. For what I am enabled to give on these subjects I am greatly indebted to a pamphlet printed at Calcutta for private information some years ago, and to the communications of a very intelligent friend.

“ The general soil of Bengal is clay, with a considerable proportion of silicious sand, fertilized by various salts, and by decayed substances, animal and vegetable. In the flat country, sand is every where the basis of this stratum of productive earth : it indicates an accession of soil on land which has been gained by the dereliction of

water. The progress of this operation of nature presents itself to the view in the deviations of the great rivers of Bengal, where changes are often sudden, and their dates remembered. A period of thirty years scarcely covers the barren sand with soil sufficient to fit it for rewarding the labours of the husbandman; the lapse of a century does not remove it half a span from the surface. In tracts, which are annually inundated, the progress is more rapid; and that, for obvious reasons, which equally explain why such tracts exhibit a greater depth of productive soil, and a larger proportion of clay, than other regions. A compound of calcareous and silicious earth assumes in many places a firm texture and forms a stone named kankūr. In some parts, iron ore enters into the composition, and gives it a still firmer texture. A similar accretion of sand and clay bears the same appellation. Silicious stones of various kinds, which have fallen from the hills, chequer the contiguous plains, and form one more exception to general uniformity. If the variable proportions of clay and sand, and the circumstance of frequent alterations in the channels of rivers, be considered, great inequality of soil may be expected, though it be composed of few substances..

“The orchard is what chiefly contributes to attach the peasant to his native soil. He feels a superstitious predilection for the trees planted by his ancestor, and derives comfort and even profit from their fruit. Orchards of mango trees diversify the plains in every part of Bengal. The delicious fruit, exuberantly borne by them, is a wholesome va-

riety in the diet of the Indian, and affords him gratification and even nourishment. The palmyra abounds in Vāhar: the juice extracted by wounding its summit becomes, when fermented, an intoxicating beverage, which is eagerly sought by numerous natives, who violate the precepts of both the Hindoo and Mūhomedan religions, by the use of inebriating liquors. The coconut thrives in those parts of Bengal which are not remote from the tropick: this nut contains a milky juice grateful to the palate; and is so much sought by the Indian, that it even becomes an object of exportation to distant provinces. The date tree grows every where, but especially in Vāhar; the wounded trunk of this tree yields a juice which is similar to that of the palmyra, and from which sugar is not unfrequently extracted. Plantations of areca are common in the central parts of Bengal: its nut, which is universally consumed throughout India, affords considerable profit to the planters. The bassia thrives even on the poorest soils; and abounds in the hilly districts: its inflated corols are esculent and nutritious, and yield by distillation an intoxicating spirit; and the oil, which is expressed from its seed, is in mountainous countries a common substitute for butter.

“ Besides these, which are most common in the several provinces of Bengal, other trees are planted, but more sparingly; and that, for the owner's use only, without any view to profit. The various sorts of useful trees, which either grow wild or thrive with little care, are too many to be enumerated in this place. But we must not quit the

subject of plantation without remarking, that clumps of bamboos,* which, when once planted, continue to flourish so long as they are not too abruptly thinned, supply the peasant with materials for his buildings, and may also yield him profit.

“ Opium, it is well known, has been monopolized by government. It is provided in the provinces of Vāhar and Benares, and sold in Calcutta by publick sale. For many reasons this monopoly seems less exceptionable than any other.

“ Many cultivators obtain from the same land a crop of potherbs, or some other early produce, before the season of sowing the poppy. It is reckoned a bad practice : whether it be so or not, the labour of the culture is not diminished by having taken an early crop. The land must in either method be thoroughly broken, and pulverized ; for which purpose it must be ploughed twelve or fifteen times : this work is succeeded by that of disposing the field for irrigation ; several weedings, a dressing of manure, and frequent watering, employ much labour ; but the most tedious occupation is that of gathering the opium, which for more than a fortnight employs several persons

* The bamboo is applied to innumerable uses among the Bengalees : as, the roofs, posts, sides and doors of their houses, the oars and roofs of their boats, their baskets, mats, umbrellas, fences, palanqueens, fishing-rods, scaffolding, ladders, frames for clay idols, &c. &c. are all made with the bamboo. A native christian was one day, in my presence, shewing the necessity and importance of early discipline. To illustrate his proposition he referred to the bamboo used in a wedding palanquen, which is bent at both ends to rest on the bearers' shoulders. The bamboo is bent to the proper shape when quite young, and is tied and made to grow in this shape, which it retains ever after, so that at the time of cutting it is fit for use.

in making incisions in each capsule in the evening, and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven rupees eight annas, is not more advantageous than the cultivation of corn.

“The preparation of the raw opium is under the immediate superintendence of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by oil of poppy seed to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy seeds have been thrashed out.

“This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract from the leaves and stalk of the poppy, and with the gum of the mimosa; other foreign admixtures have been conjectured, such as cow-dung, gums and resins of various sorts, and parched rice.

“Tobacco, it is probable, was unknown to India, as well as to Europe, before the discovery of America. It appears from a proclamation of Jahageer's, mentioned by that prince in his own memoirs,

that it was introduced by Europeans into India, either in his, or in the preceding reign. The truth of this is not impeached by the circumstance of the Hindoos having names for the plant in their own language; these names, not excepting the Sūṅskritū, seem to be corrupted from the European denomination of it; and are not to be found in any old composition. However, the practice of inhaling the smoke of hemp leaves and other intoxicating drugs is ancient; and, for this reason, the use of tobacco, when once introduced, soon became general throughout India. The plant is now cultivated in every part of Hindoosthan.

“ It requires as good soil as opium, and the ground must be as well manured. Though it be not absolutely limited to the same provinces, its culture prevails mostly in the northern and western districts. It is thinly scattered in the southern and eastern provinces. In these, it is seldom seen but upon made ground; in those it occupies the greatest part of the rich land, which is interspersed among the habitations of the peasantry.

“ The culture is laborious, as it requires the ground to be thoroughly broken by repeated ploughings. The tobacco, though transplanted, needs one or two weedings, and a hand-hoeing. It is frequently visited by the labourer to nip the heads of young plants, and afterwards to pick off the decayed leaves. But the crop is gathered with little labour, and the drying of the tobacco does not employ

much time: for it is dried by simple exposure to the open air, either on beds of grass, or on ropes; it is, however, removed under shelter during the great heat of the day and the heavy dew of the night.

“ Though it require an excellent soil, tobacco might be produced in the greatest abundance, to supply the consumption of Europe.

“ Excepting tobacco, which is exotic in India, this fruitful region seems to have been the parent country of most productions which were once ranked among luxuries, but which are now become necessities of life. The sugarcane, whose very name was scarcely known by the ancient inhabitants of Europe, grew luxuriantly throughout Bengal in the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa.

“ A sudden rise in the price of sugar in Great Britain, partly caused by a failure in the crops of the West Indies, and partly by the increasing consumption of this article throughout Europe, was felt as a serious evil by the British nation. Their eyes were turned for relief towards Bengal; and not in vain. An immediate supply was obtained from this country; and the exportation of sugar from Bengal to Europe, which had commenced a few years earlier, still continues; and will, it is hoped, be annually increased to meet the growing demand for it.

“ From Benares to Rūngpoor, from the borders of Asam to those of Kūtūkū, there is scarcely a district in Bengal, or its dependent provinces, wherein the sugarcane does not flourish. It thrives most especially in the provinces of Benares, Vāhar, Rūngpoor, Vēerbhōm, Vūrdman, and Midnūpoor; it is successfully cultivated in all: and there seem to be no other bounds to the possible production of sugar in Bengal but the limits of the demand and consequent vend of it. The growth for home consumption and for the inland trade is vast, and it only needs encouragement to equal the demand of Europe also.

“ It is cheaply produced and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies, it cannot be afforded for six times that price. So great a disproportion will cease to appear surprising, when the relative circumstances of the two countries shall have been duly weighed and impartially considered. Agriculture is here conducted with the frugallest simplicity. The necessities of life are cheaper in India than in any other commercial country, and cheaper in Bengal than in any other province of India. The simplest diet and most scanty clothing suffice to the peasant and the price of labour is consequently low. Every implement used in tillage is proportionably cheap, and cattle are neither dear to the purchaser, nor expensive to the owner. The preparation of

sugar is equally simple and devoid of expense. The manufacturer is unincumbered with costly works. His dwelling is a straw hut; his machinery and utensils consist of a mill constructed on the simplest plan, and a few earthen pots. In short he requires little capital, and is fully rewarded with an inconsiderable advance on the first value of the cane.

“ Cotton is cultivated throughout Bengal. Formerly the produce was nearly equal to the consumption, and very little was imported by sea; or brought from inland countries. But the increase of manufactures, or the decline of cultivation, has now given rise to a very large importation from the banks of the Jümna and from the Deccan. It is there raised so much more cheaply than in Bengal, that it supports a successful competition, notwithstanding the heavy expenses of distant transport by land and water; and undersells cotton of a middle quality in those very provinces where this article was heretofore abundantly produced. A fine sort of cotton is still grown in the eastern districts of Bengal for the most delicate manufactures; and a coarse kind is gathered, in every part of the province, from plants thinly interspersed in fields of pulse or grain. This last kind is almost exclusively employed in the coarsest manufactures for home consumption; and the cotton, imported through the Dooab, chiefly supplies the looms at which better cloths are wove.

“ Several species and numerous varieties of the plant afford this

useful production. Some sorts are undoubtedly indigenous in America; others are certainly natives of India. Whether exotic or indigenous in Arabia, it has been long known there: the culture was thence introduced into the Levant; and the produce, with its Arabic name, was conveyed into Europe. But India has in all times been the country most celebrated for cotton manufactures; and even now, although the skill and ingenuity of British artisans have been exerted in the improvement of this important branch of manufactures, the finest muslins of Bengal remain still unrivalled by the fabrics of Great-Britain.

“ Europe was anciently supplied with silk through the medium of Indian commerce. But, according to most authors, it was the produce of China only; and even there was sparingly produced. Were the fact important, it might be shown, that the culture was not unknown to the eastern parts of Hindoosthan. For the ancient language of India has names for the silk worm, and for manufactured silk: and, among the numerous tribes of Hindoos, derived from the mixture of the four original tribes, there are two classes, whose appropriated occupations (whence too they derive their appellations) were the feeding of silk-worms and the spinning of silk.

“ The excessive price which silk bore in Europe, when it could be obtained only through the commerce of India, rendered this the most valuable article of oriental traffic. The silk-worm, long since

introduced into Greece, afterwards propagated in Italy, and more lately in France, left India deprived of its exclusive commerce in silk. Bengal has now recovered a share in the supplying of this production: but, unless we are misinformed, the raw silk of Bengal bears in the European market a price somewhat inferior to that of the best Italian silk. As the filatures of Italy have been copied in Bengal, it does not occur to us, that we ought to ascribe this inferiority to defective manufacture. It has been thought, that the best silk is not obtained from worms fed on the sort of mulberry which is commonly cultivated in Bengal. Experiment has seemed to confirm this notion, and possibly the management of the silk-worm may be likewise defective. That this may be the more easily ascertained, we shall fully describe the present management: although this detail will leave us no room to notice a curious topic; namely, that of silk obtained from wild worms, and from those which are fed on other plants besides mulberry. It is a subject interesting as well as curious, since much silk of this kind supplies home consumption; much is imported from the countries situated on the north east border of Bengal, and on the southern frontier of Benares; much is exported, wrought and unwrought, to the western parts of India; and some enters into manufactures which are said to be greatly in request in Europe.

“ To plant a new field, the waste land is opened with the spade in the month of April; good soil is brought, and enough is thrown on

the field to raise it one cubit. The ground is well broken with the plough, and levelled with an implement, which in form resembles a ladder, but which supplies the place of a harrow. The mulberry is planted in October; the slips are cut a span long, and are thrown into a hole and covered from the sun; they are continually watered, until, at the end of a fortnight, they begin to vegetate. They are now transplanted into the field, in holes distant a span from each other, and nearly one span deep; four or five cuttings are placed obliquely in each hole, which is then filled up so as to cover the slips with a finger of earth closely pressed down. So soon as the plants appear, in December, or January, the field is weeded. In April, when they are grown to the height of a cubit, they are topped, so as to leave a stem one hand high; otherwise it is thought, that the leaves would be bitter and hard, and that the worms would refuse them. A hand-hoeing is now given; and, a fortnight afterwards, the leaves are ready for use. The plant is then cut down a little above the root, and the silk-worms are fed with the leaves; the field is weeded, if necessary, and another crop is obtained in June, and a third in July: but the leaves only of this last crop are gathered without cutting the stem, because that operation at so late a season would, it is apprehended, injure the plant. The field is again weeded, and a fourth crop is ready in September: after gathering it, the ground is ploughed four times with two ploughs, and levelled with the implement above-mentioned. In November, a hand-hoeing assists vegetation and accelerates the best crop which is cut in December; this is followed by a hand-hoeing and weeding, and is succeeded by ano-

ther crop in March. The same course recommences ; and the field, if sufficiently attended and laboured, will continue to be productive during many years.

“ Five varieties of silk-worms are distinguished : the kind, which, as its name indicates, seems to be thought native, is preferred. * The balls, preserved for the grain, are kept in bags suspended to the roof of the peasant's hut; when the insect is ready to burst its prison, a few cods are placed in a large basket on one shelf of a frame provided for the nature of the worm. The frame in common use consists of sixteen shelves placed in a shed upon vessels filled with water, by way of precaution against ants. After the moths quit their covering, † attendance is required, to remove the males, so soon as their functions have been performed ; and the females, when they have produced their eggs. The basket is carefully covered with a cloth, and in a fortnight the worm quits the eggs. They are first fed with leaves, chopped very fine ; as they advance in their growth, they are dispersed into more baskets on the several shelves of the frame, and are supplied with leaves cut in larger pieces, and latterly with whole leaves, until the period when the insect quits its food ; as soon as it recommences eating, branches of mulberry are thrown on

* “ It is called *dées*. Whether this and the other sorts be only varieties of the *Bombyx Mori* (as is probable) or different species, we have not learnt. The wild silk-worms seem to be different.”

† “ From the perforated balls, a coarse silk is obtained, which is known in the home commerce by the name of *Nat*.”

with the leaves upon them, and the insects eat with eagerness and soon fill the baskets on the whole number of shelves: they arrive at their full size in little more than a month from their birth; and, changing their skins for the last time, are disposed to begin their cones. They are now removed to baskets divided into spiral compartments, where they spin their webs and cover themselves with silk. When the cone is completed, a few are set apart for propagation, and the rest are exposed to the heat of the sun for the purpose of killing the chrysalis.

“ The peasants sell the cones to the filatures, most of which are in the employ of the company. From the rejected balls, they wind silk by the following process: the cones must be allowed to cool after exposure to the sun; the excretions of the worms are collected from the feeding baskets, and thrown into a hole dug for that purpose. The balls of silk are put into the hole, which is carefully covered up. In two days the cones are taken out, and boiled in an earthen vessel; and the silk is wound off by a hand-reel or by the common one; both of which are simple, and do not differ materially from the machines used for the same purpose in Europe. From the fur picked off the cones, a coarse silk is spun, which is used for making carpets and for other purposes.*

* Remarks on the Husbandry and Internal Commerce of Bengal.

As this subject is curious, I shall add another interesting article, by a very intelligent friend, on the cultivation of the mulberry plant and the rearing of silkworms.

‘ There are few articles which the farmers of Bengal take more pains in cultivating, and which they preserve in neater and cleaner order than the mulberry plant. The growth of it, however, is not contracted for as for indigo plant and some other things, but is sold by the farmer to the silkworm-breeder on the spot, sometimes making these bargains in one way and sometimes in another.

‘ The species of mulberry tree chosen for the food of the silk worm bears a much smaller fruit, but has tenderer leaves, than the kind usually found in gardens, yet is no way inferior in size when suffered to arrive at its natural growth. The intention of planting it in fields to so great an extent is to provide a sufficiency of leaves from younger shoots, because the tenderer and more juicy substance which is found in these make them still fitter for feeding the silkworms than leaves or the older trees.

‘ The farmer when he intends to prepare a piece of ground for mulberry plant, first encloses it with a high smooth bank to prevent the entrance of cattle, and the consequent loss of his labours, in the eager destruction that would be made of the leaves. He then digs over the inclosure with the large kind of digging-hoe, called a kōdallee,

to lighten the soil to a considerable depth, and afterwards ploughs it repeatedly till the earth is reduced to a fine mould, which is then fit for planting.

‘ This is performed by cutting the stems of some standing plant into pieces of a span long, and setting them half buried in the ground, in even rows, about a foot and a half asunder. The usual time for doing this is in October or part of November, and the cuttings, thus planted, take root and shoot up in straight stems to the height of a yard or so by the end of March, when the first crop from a new field commences. This is gathered by cutting stems and all, and is sold on the ground by the row, the price being regulated by the plenty or scarcity of the season for silkworms. The first crop being cut, the farmer’s next business is to obtain a second, by hoeing away the weeds between every row, and earthing up the plants a little. After this the plant shoots up higher and stronger than before; and is again ready to be disposed of by the end of July; but the second and succeeding crops are gathered by stripping off the leaves from the stems from time to time as the silkworm-breeder may require them. In the months of October and November the naked stems are again cut, which produce a fresh crop of leaves as before for the ensuing year; and in this way a field of mulberry plant, from its first planting, yields successive crops, in a general way, for the space of ten or twelve years, before it becomes poor and exhausted, and then a new plantation takes place in fresher soil.

' From the mulberry plant thus produced, the quantity of silkworms subsisted by it in Bengal may be easily supposed immense, when the quantity of silk manufactured into thread at the company's factories alone is considered, and when the number of natural threads which are required to make a single one of raw silk is likewise recollected.

' The business of the silkworm-breeder (*būsnee*) is to furnish the factory with the small pods or clews of natural silk in which the worm or caterpillar incloses itself when it is about to undergo its transformation into the moth or butterfly state; and this he does by contract. The general name of the worm is *pōloo*, and that of the silk pod *tōpa*.

' The accommodations provided by the *būsnee* for this business are few and simple, though his care is particular and extreme. All the things he makes use of are a row of bamboo stages or shelves, and two kinds of mat for placing the insect upon at different periods of the business, which may be termed their feeding and spinning apartments. The former is merely a thin straw mat about four feet square, bound round the edges with a slight bordering of reeds to give it some firmness for laying hold of, and is commonly called a *dala*. The latter is substantially the same as the former, but provided with an appendage for the worm to fix its thread upon in the first stage of spinning, or, if it may be so termed, for laying the foundations of its house. This appendage is a kind of trellis'd partition erected on the

mat about two inches high, beginning from the middle and proceeding in a spiral form to the outermost edges, each circumvolution being about two inches asunder from the one adjoining. In the interspaces and trellis'd openings of this partition, which are formed sufficiently wide for the purpose, the insect begins its silken lines, and the mat thus furnished is called a chünürkee.

‘ The būsnee commences the season (or his business if new) by setting apart or procuring a sufficient quantity of late spun pods, which he calls beechun or seed. The goodness of these he tries by shaking them close to his ear, and the sign of their being sound is a slight rattling occasioned by the insect inclosed. The pods thus chosen for seed are termed chhüñch.

In about ten days from the completion of the pod the new-formed moth cuts its way out from the silken inclosure, and immediately unites with the female, in which case, should the circumstance happen in the morning, they are to be separated after noon, and during the night the female deposits a large number of eggs, and dies.

‘ In ten days more the eggs are hatched, and an innumerable quantity of minute insects are thereby produced, over which the būsnee scatters the mulberry leaf, minced and shred into the smallest particles possible, three times a day. Within six days from this time they are distributed over the mats in a due proportion to the space

which they are intended to occupy, and two days afterwards the worms cast off their skins. At this stage they obtain the term of āk kŭlpya, and in other two periods of six days each succeeding this, they undergo a second and third operation of the same kind, taking the corresponding terms of dooc-kŭlpya, tree-kŭlpya successively. After the latter state is obtained, they then begin gradually to ripen, as it is called, on the completion of which the worm leaves off eating and begins to spin. This takes place in about two days after the last-mentioned period, and is known to the bŭsnee by the semi-transparent appearance which the substance of the worm exhibits, as well as by the colour which it then assumes. This is nearly the same with the silk which it afterwards produces, and is for the most part yellow, very little white silk being found in Bengal.

As the worms increase in size, the bŭsnee increases their allowance of mulberry leaves, but shreds them less and less, till at length he gives them whole leaves, and even branches too. His care in keeping and feeding them is very great, especially while small. No person of the family but the feeder himself is allowed to go near them, and it must be first known that there is nothing in his breath, or about his own person, offensive to the worm, before he is employed himself to attend them. He is careful to abstain from several articles of food, &c. which are commonly eaten, and does not even touch them. There are likewise some other restrictions and ceremonies observed at certain stages of the business, but as they seem to fa-

your more of superstition than of real utility, they are scarcely worth notice.

‘ When the busnee perceives that the worms are sufficiently large, and ready for spinning, he carefully removes them from the feeding mat, and places them on the spinning one, in the interspaces of the spiral partition before-mentioned.

‘ The operation of the worm commences in the first place by attaching a number of threads alternately to the bottom and sides of the inclosure it occupies, in different places, which forms a multangular figure, and constitutes the outward boundary of its destined habitation as well as the basis and support of its further operations. Having concluded this necessary preparation, it then proceeds to work inwards, sedulously filling up every angle and vacancy till it is completely hidden from sight and closely wound in its own silken shroud. During the time of spinning, which is completed in a day, the spinning mats are set out in the sun, but in a position vertically inclined with the bottom upwards. The pods after being detached from the mats are exposed to the open sun for some days successively in order to destroy the inclosed insect; but the method made use of at the company’s factories for this end, is to set them in large ovens heated to a requisite degree, which more effectually and speedily answers the purpose.

‘Though the silkworm business may be carried on at any time of the year, there are three seasons which are commonly observed for it, viz. in March, August and November, or December, which are denominated from the corresponding names of the months, the Choitrū, Bhadrū and Ūgrūhayinū months, &c. &c. of which the former is esteemed by far the most plentiful and secure; the second is extremely hazardous on account of its happening in the rainy season, and therefore less attempted, and the third may be called a medium of the other.’

‘During these seasons long ranks of men with large baskets of silk-kakoons (the term which Europeans give the tōpa or pod) on their heads, are seen running from the quarters to the silk factories, where their loads are immediately weighed, and carried to the account of the different busnecs, or breeders, that have sent them.’

To the same friend I am indebted for the following account of the cultivation of the indigo plant, and the manufacture of indigo :

The cultivation of the indigo plant in Bengal is chiefly carried on by a contract between the manufacturers and the native farmers. The farmer agrees to cultivate a specified quantity of ground, for a certain consideration of money, which is paid him beforehand, and the settlement of accounts is determined by the quantity of plant which he may be able to deliver.

‘ It is seldom, however, that a farmer contracts for much, so that a large manufactory (which at a moderate estimate may require 2000 acres of ground*) will have accounts to keep with a thousand farmers or more; few manufactories have less than four hundred.

‘ Indigo lands lie generally near the bank of some river, or outlet of water, for the convenience of carriage, and it is not unusual for farmers to transport their plant in boats from the distance of ten or twelve miles to a manufactory.

‘ The labour bestowed by the farmer on the culture of this plant is by no means great, and his treatment of it in no respect different from that which he makes use of in his ordinary crops. The same plowing, sowing, and harrowing which he gives to his wheat and barley serves for this; but it is rarely that he allows it so much, though he would doubtless find his account in it, for the growth of the plant depends chiefly on the degree of ploughing which the ground receives, and the perfection of it is obtained by keeping it clean from weeds.

‘ Different lands, however, require to be sown at different seasons. In sandy lands the plant grows slowly, and they suit that purpose, therefore, best in October. Others are capable of being sown in Fe-

* Five or six thousand bighas.

dry without rain, from a peculiar retention of moisture; but for the most part indigo is sown after any fall of rain that may happen between the months of March and June inclusively. When the season is favourable, the soil good, and the lands well ploughed, the indigo plant arrives at maturity in three months or less, but is very often starded to a much longer period.

The plant while small is of a tender nature, and easily destroyed, but afterwards it becomes hardy enough to sustain great degrees of wet and drought, owing to its root descending deep into the earth. As a shrub, though there is nothing about it which strikes the eye as a peculiarity, yet it is far from being an ungraceful one, and a clean field of indigo plant has a pretty not to say beautiful appearance. When it has attained the height of four feet and upwards it then becomes fit for cutting, and the manufacturing season commences. This seldom, however, happens before the middle of June, and is frequently as late as July.

The manufacturer having given orders for that purpose, the farmer then begins to cut his plant, which is generally at the rate of a boat load daily till he has finished the crop. After having carried it to the manufactory, his plant is there measured by a chain of a standard length, making, when filled, a good sized bundle or load for a man; and the number of bundles in each dispatch being carried to the farmer's account, he afterwards receives the value at an

established price, and the work of the farmer thus concludes. The number of these bundles worked off daily at a large manufactory amount to two thousand and upwards.

‘ The business of an indigo manufactory, from the receipt of the plant to the packing up of the drug, is distinguished into parts by the terms of steeping, beating, boiling, draining, pressing and drying; and the principal parts of the manufactory are called by the corresponding names of steepers, beaters, boilers, draining-tables, and drying-house, which may be separately explained as follows :

‘ The steepers are a row of vats, or large square cisterns, with inclined or slanting bottoms, containing from six to twelve thousand gallons each, and are made of strong brick-work, plaistered so well as to be almost as firm as stone, with an opening at the bottom on the side inclined, which is secured, when full, by a large wooden pin or plug. The steeping process is performed in these vats in the following order: the plant is placed in regular layers, from the bottom to the top, in a leaning position, the stems of the lowest layer being downwards and all the rest upwards. Over the plant, in order to prevent it from rising in the water, long bars of wood are laid cross ways, which are closely held down by two strong beams attached to each vat, by means of wedges applied beneath them. Water is then let into the vat, till the plant is completely covered by it, and nothing farther remains to be done till the infusion is found to be properly

matured. This is known by the strong fermentation which first takes place, and by various symptoms which become familiar to the manufacturer only by experience. The most remarkable appearance that a stranger takes notice of is a strong blue froth, which generally covers the surface of the vat, when the process is nearly complete. This commonly takes place from eleven to thirteen hours after the vat is filled, and the infusion is then let out through the opening at the bottom into the beaters, the colour of the liquor at that time being of a yellowish green.

The beaters are another row of vats of nearly equal dimensions with, as well as parallel and close to, the former, but of different elevation, the top of the latter being very little higher than the bottom of the former. The beating process is an agitation of the liquor in these vats till the colouring matter of the indigo forms into grains so as to be disposed to settle and fall to the bottom. In this state the liquor appears turbid and black, and cannot fail to strike the eye of a stranger with considerable surprize. The operation is performed however, in different ways at different places. At some manufactories a kind of machine is attached to the beaters, in which rows of buckets, open at the bottom, are made to rise and fall alternately, which may properly enough be called churning the vat. At others ten or twelve men are placed in the vat, with paddles in their hands, who throw the liquor about with great violence till the desired effect is produced, and this may rightly be termed beating the vat.

The symptoms which take place in the progress of beating are these : at the beginning a huge heap of blue froth is produced, which gradually thickens and condenses till the whole, (with the assistance of a little oil thrown upon it), totally disappears, which seldom, however, takes less than an hour to perform. In the mean time, the colour of the liquor gradually changes from a yellowish to a darker green ; then to a bluish green, afterwards to a strong blue, and lastly to a bluish black, when the beating is thoroughly done. The moment for stopping this operation is determined by the manufacturer from repeated inspections of the liquor in a small silver or other cup ; and the clearness and density of the grains are the general marks by which he is guided ; yet this is not always ascertainable without considerable skill and experience. When the crisis arrives, the beating is stopped, and a certain proportion of lime water is next thrown in, to assist the precipitation of the colour, and the vat is again left to rest. An hour or two, however, is sufficient to answer this end, and all the water above the sediment is then drained off. This is done by a perpendicular row of holes on one side of the vat, which are gradually opened as the water runs off, beginning with the uppermost first. The blue sediment which remains is then let out through a separate opening into a small receiver prepared for it, and afterwards taken to the boilers to receive the next operation.

‘ The boiling process is sufficiently explained by the name, and needs no further remark than that the use of it is found to brighten the colour. The indigo is, in this state, extremely fluid.

The liquid indigo is next run out from the boilers upon the draining tables, in order to give it a substance which may fit it for pressing. These are oblong frames of considerable length, and about a foot or a foot and a half in depth, with a grated or latticed bottom to allow of the water draining off. The sides are either of wood or plastered brick work, and adapted to allow the edges of a large sheet of cloth laying over them, which covers the grated bottom, and serves as a strainer to the fluid indigo. When sufficiently boiled, the liquid is run out hot upon this cloth, which detains the particles of indigo, while it suffers the water to pass through freely. At first, however, a small proportion of colour likewise escapes, but is again taken up, and the water afterwards drops through clear. In the space of nine or ten hours (though sometimes longer) the indigo acquires a substance like very soft butter, and it is then fit for the presses.

The indigo, in order to be pressed, is next put into oblong boxes or frames of six inches depth, fitted with bottoms or lids, which are not joined to the sides, and bored with a number of small holes for the water to pass out at. To the inside of these boxes a cloth is fitted, which when filled wraps over and encloses the indigo on every side, suffering only the water to escape when the pressure is applied. The bottom of the frame corresponds with the outside dimensions of it, but the lid is made to pass within it, so as to press upon the indigo, and sink with it as its bulk diminishes. When the boxes are fil-

led, they are placed one over another till the press will hold no more, the bottom of the upper box pressing on the lid of the lower till it has sunk it to its proper mark; but, that the thickness of the lid may be sufficient for the purpose, it is provided with strong bars of wood on its upper part. The power of the press consists in a double lever, with a weight applied to the longer of them, proportioned to the force required, and the pressure is surprisingly great. In two or three hours the indigo is pressed by it to a substance quite firm, and is taken from the box, a large square cake of two or three inches thickness.*

* These cakes are next cut into small square pieces and carried to the drying-house to dry, which concludes the business of the manufacturer. For this purpose the drying house is filled with rows of shelves, supported by a kind of scaffolding, which admits of a vast quantity of indigo being placed on them without having one piece to touch another. The indigo dries in this manner in the space of two months without any further attention being paid to it than that of sometimes turning it over; that it dries so sooner is owing to the season in which it is made.

* Among the subordinate requisites of an indigo manufactory the quantity of water thrown up daily for the supply of the vats is the only one that seems to be deserving of notice. A large manufactory

* The screw press is sometimes used.

requires, at a moderate computation, eighty thousand gallons daily, which must be thrown up, by one means or other, from twenty to thirty feet perpendicular height, unless at the time of extreme inundation. This is done by different machines, and in various ways, but a particular account of them is foreign to this article.*

The writer of the pamphlet from which I have made some extracts on the natural productions and internal commerce of Bengal, says of indigo, "The manufacture of indigo appears to have been known and practised in India, at the earliest period. From this country, whence the dye obtains its name,* Europe was anciently supplied with it, until the produce of America engrossed the market. Within a very late period, the enterprize of a few Europeans in Bengal has revived the exportation of indigo, but it has been mostly manufactured by themselves. The nicety of the process, by which the indigo is made, demands a skilful and experienced eye. The indigo of Bengal, so far as its natural quality may be solely considered, is superior to that of North America, and equal to the best of South America. Little, however, has hitherto been gained by the speculation. The successful planters are few; the unsuccessful, numerous."

* "Indicum, from which the words indigo and indigo are derived. The Americans, it is said, call it anil, which is an evident corruption of the oriental name anil. Yet the plant is probably indigenous in America, as well as in Hindostan."

I now make some further extracts from the very judicious and correct "Remarks on the Husbandry and Internal Commerce of Bengal."

"Few districts in Bengal are wholly destitute of internal navigation. In most of them, lakes, rivulets, and watercourses, communicating with great rivers, and becoming passable in the rainy season, conduct boats to the peasant's door. But, his valuable produce being reaped at other seasons, and disposed of as soon as gathered, he derives less benefit from navigation, than the survey of its extent would lead us to suppose. Land carriage conveys the greater part of the produce from the place of its growth to that of its embarkation on the Ganges: and the rapid currents and dangerous shoals of many considerable rivers, forbid the use of large vessels, and permit the passage of none but canoes and small boats. The navigation does nevertheless employ a vast number of large vessels. It is interesting to note, at a mart of great resort, the various constructions of boats assembled there from different districts, each adapted to the nature of the rivers which they generally navigate. Fancy has had some share in planning them, but the most essential differences are evidently grounded on considerations of utility. The flat clinker-built vessels of the western districts would be ill adapted to the wide and stormy navigation of the lower Ganges. The unwieldy bulk of the lofty boats, which use the Ganges from Patna to Calcutta, would not suit the rapid and shallow rivers of the western districts, nor the narrow creeks through which vessels pass in the

eastern navigation; and the low but deep boats of these districts are not adapted to the shoals of the western rivers.

"In one navigation, wherein vessels descend with the stream and return by the track-rope, their construction consults neither aptitude for the sail nor for the oar. In the other, wherein boats, during the progress of the same voyage, are assisted by the stream of one reach, and opposed by the current of the next, under banks impracticable to the track-rope, their principal dependance is on the oar: for a winding navigation in narrow passages admits of no reliance on the sail. Often grounding in the shallows, vessels would be unsafe if built with keels. All the constructions of Bengal want this addition so necessary for sailing; and it is probably owing to the same cause, that so rude a form for the rudder, as that of a large oar, has been so long retained.

"The various forms now in use afford vessels built more economically than they could be constructed on an European model. They are cheaply found. A circular board tied to a bamboo cane forms the oar; a wooden frame loaded with stones is the anchor; a few bamboos lashed together supply a mast; a cane of the same species serves for a yard to the sail; this again is made of the cheapest materials.* The trees of the country afford resins to sheath the vessels;

* A coarse sackcloth woven from twine made of the fibres stem of the rusty crotalaria, or of the hemp *abrusca*, both of which plants are abundantly cultivated throughout Bengal, for this and other uses of twine, rope, &c.

and a straw thatch supplies the place of a deck, to shelter the merchandize. The vessels are navigated with equal frugality: the boatmen receive little more than their food, which is most commonly furnished in grain, together with an inconsiderable allowance in money for the purchase of salt, and for the supply of other petty wants.

“In the land carriage, the owners of the cattle are the principal traffickers, oftener purchasing at one market to sell at another, than letting their cattle to resident merchants. They transport the merchandise upon oxen trained to burden, and sometimes on horses (of that small breed of poneys which is common in Bengal); more rarely, on buffaloes. These, though more docile, even than oxen, are seldom employed for burden, within the limits of Bengal proper: they require more substantial pasture than can be gleaned on a journey from the roadside; and, fond of lying in water, they would damage their load in the rivers, which they have frequent occasion to ford. Yet in the eastern parts of Bengal, and still more so in the provinces, which border on its western frontier, buffaloes are employed both for draft and carriage. We have even seen them used in the labours of husbandry. But the buffalo is more sluggish and a slower traveller than the ox, and does not bear a much greater burden. Large cattle will carry a load of six muns, on easy journies of eight or ten miles, and even the small cattle are tasked with two muns. The strongest oxen may be hired at the rate of eight anas per diem, on the dearest roads. In general the price of land carriage

need not exceed one rupee a mūn for a hundred miles. The average of customary rates in different provinces would exhibit a much smaller sum; and the carrier does certainly transport merchandise for his own account, at far less expense than the hire which he is accustomed to charge. He can feed his cattle, and even buy fodder when necessary, pay the wages of one driver for four bullocks, and gradually reimburse to himself the purchase of his oxen, if his daily gain amount to two anas for every head of cattle, in a district moderately cheap; or three anas, in the dearest provinces.

“Did the roads permit the use of carts, land carriage would be much cheaper; but the highways are not generally in a condition for distant journies with wheel-carriages. At a former period, the communication was better assisted. A magnificent road, from the bank of the Ghaghra or Dewa to the Brahmeputre, formed a safe and convenient communication at all seasons, in a length of four hundred miles through countries exposed to annual inundation. Of the causeways and avenues, which formed this road, some remains may be yet traced. Other highways, less extensive, but communicating from town to town, facilitated intercourse between every part of the country. At present the beaten path directs the traveller; but no artificial road, nor any other accommodation, alleviates his fatigue; and his progress is altogether barred in the rainy season.

“That in the short lapse of a few years, magnificent roads should

have fallen into such total decay, as barely to leave the trace of their former direction, and of the public inns, or serais, which accommodated travellers, must be ascribed to the want of substantial and durable materials for their construction. The country affords none, unless they be brought from hilly countries, at an enormous expense; or unless bricks be burned for the purpose. The great cost of highways, which have been constructed with these materials in the neighbourhood of the principal European stations, discourages the hope of such roads becoming general. But under the encouragement and attention recently given to this important object, they may be constructed, as they formerly were under the native government, by the simple expedient of raising the soil between two ditches, and throwing up causeways, where a low situation requires them. The accommodations, which travellers need, can only be expected when frequent intercourse will pay for the providing of them; and the state of society must be very different from the present: for, even in the principal cities, the stranger finds no accommodation, either at public serais or private inns.*

“If we turn to the routs of navigation, we shall find that the travel-

* “The institution of public inns for the accommodation of travellers seems very ancient in Hindoostan. They were regulated by Shāh Shāh, who appointed a particular tribe to the charge of them. In many places where public buildings for that purpose are wanting, the streets, or open spots, in which a few families of this tribe and profession have taken up their abode, are dignified with the name of serais, and may be called private inns. Public serais, together with wells and resting places, have always been more numerous in Hindoostan proper, and in the Deccan, than in Bengal; they still are so; and the reason is obvious: travelling by land is more frequent there; whilst travelling by water is more common in Bengal.”

lers are no better accommodated, though this mode of travelling be most general. The various sorts of barges, which are in use, shew, that the opulent inhabitants of Bengal are not indifferent to convenience on their journies. But persons, whose circumstances are less affluent, navigate the rivers of Bengal on less convenient embarkations.

“The want of accommodation, in travelling by land or water, is doubtless the consequence of limited intercourse, and becomes in its turn, a cause of discouragement to frequent communication. If duly weighed, it will appear no unimportant circumstance, whether considered as indicating general poverty, or the decay of commerce and agriculture. A brisk trade requires much intercourse, and this again promotes traffic, by early information on the wants or the abundance of different provinces. A languid commerce, which merely fetches, in an established course, the produce of provinces usually cheap, to dispose of it in districts usually dear, cannot note the smaller variations of markets; and, consequently, the prices of different districts find their level slowly, and vibrate between wide limits. The effects, which great variations in the price of land-produce have upon husbandry, are obvious.

“The languid state of internal commerce, inferred from the circumstances above-mentioned, is confirmed by the review of the commodities which it exchanges, and by the estimate of their amount.

The exportation of grain from corn districts, and the returns of salt, constitute the principal object of this trade. The importation of cotton from the western provinces, and the exchange of tobacco for beetle-nut,* together with some sugar, and a few articles of less note, complete the supply of internal consumption. Manufactures are almost limited to the wants of their immediate neighbourhood; excluding from this consideration the provision of the public investment and the calls of foreign trade. Piece goods, silk, saltpetre, opium, sugar, and indigo, pass almost wholly through the company's hands, excepting only what foreign commerce, and the traffic to various ports in India, export, of such among these articles, as the company do not monopolize.

“Grain, the internal commerce of which is entirely conducted by the natives themselves, supplies the consumption of the cities and the export trade of Bengal. Though salt be the return of that trade, the corn exceeds it in amount: this cannot be rated at less than two

* “No person need be told, that the use of this nut, with lime, the leaves of the betle vine, and the inspissated juice of a species of mimosa, is universal throughout India. Another variety of the betle-nut, which is much softer than the common sort, is chewed singly; or else with cardamoms, spices or tobacco; or with the same things which were first mentioned, but loose instead of being wrapped up in the betle leaves. The common areca-nut is the produce of Dungal; plantations of that beautiful palm tree are common throughout the lower parts of this province, and the nut is no inconsiderable object of inland commerce. The mimosa e'hadir (or catechu, if this barbarous name must be retained,) grows wild in almost every forest throughout India. Its inspissated juice (absurdly called terra japonica) is an import from ill cultivated districts into those which are better inhabited, and need not therefore be noticed in this place. The betle-vine (a species of pepper) is cultivated throughout India; and its leaves are seldom transported to any considerable distance from the place of their growth: covered vineyards containing this plant, or artificial mounds on which they have formerly stood, are to be seen in the precincts of almost every town or populous village. The culture is laborious, and is mostly the separate occupation of a particular tribe.”

crores; for corn transported from considerable distances; exclusive, consequently, of the supplies drawn from the immediate neighbourhood of cities and sea-ports.

“ Except in cities, the bulk of the people is every where subsisted from the produce of their own immediate neighbourhood. In Bengal, they are in general fed on the produce of their own cultivation. At a moderate computation, the consumption of manufactures, though the dress of the natives be simple, does not fall short of six crores of rupees.

“ Cotton piece goods are the staple manufacture of India. The various sorts, fabricated in different provinces, from the north of Hindoosthan to the southern extremity of the peninsula, are too numerous for an ample description of them in this place. A rapid sketch must here suffice. It will serve to convey some notion of the various manufactures distributed through the districts of Bengal and the adjacent provinces.

“ Plain muslins, distinguished by various names according to the fineness and to the closeness of their texture, as well as flowered, striped, or chequered muslins, denominated from their patterns, are fabricated chiefly in the province of Dhaka. The manufacture of the finest sorts of thin muslin is almost confined to that province: other kinds, wove more closely, are fabricatad on the western side

of the Delta of the Ganges; and a different sort, distinguished by a more rigid texture, does not seem to be limited to particular districts. Coarse muslins, in the shape of turbans, handkerchiefs, &c. are made in almost every province; and the northern parts of Benares afford both plain and flowered muslins, which are not ill adapted to common uses, though incapable of sustaining any competition with the beautiful and inimitable fabrics of Dhaka.

“ Under the general appellation of calicoes, are included various sorts of cloth, to which no English names have been affixed. They are for the most part known in Europe by their Indian denominations. Khasahs are fabricated in that part of Bengal which is situated north of the Ganges, between the Mūhanada and Isūmūtee rivers. Cloths, nearly similar in quality, and bearing the same name, are made near Tanda in the Vizir's dominions. Baftas are manufactured in the southwest corner of Bengal, near Lūkhipoor; and again, on the western frontier of Benares, in the neighbourhood of Alāhabad; and also in the province of Bāhar and in some other districts. Sanas are the chief fabric of Orisa; some are made in the districts of Mid-nūpoor; more are imported from the contiguous dominions of the Marhattas. A similar cloth, under the same denomination, is wrought in the eastern parts of the province of Benares. Garhas are the manufacture of Beerbhoom; still coarser cloths, denominated gezis and gezinas, are wove in almost every district, but especially in the Dooab. Other sorts of cloth, the names of which would be less

familiar to an English reader, are found in various districts. It would be superfluous to complete the enumeration.

“ Packthread is wove into sackcloth in many places ; and, especially, on the northern frontier of Bengal proper ; it is there employed as cloathing, by the mountaineers. A sort of canvas is made from cotton in the neighbourhood of Patna and of Chatiga ; andannel well wove but ill fulled, is wrought at Patna and some other places. Blankets are made every where for common use. A coarse cotton cloth, dyed red with cheap materials, is very generally used ; it is chiefly manufactured in the middle of the Dooab. Other sorts dyed of various colours, but especially blue, are prepared for inland commerce, and for exportation by sea. Both fine and coarse calicoes receive a topical dying, with permanent and with fugutive colours, for common use, as well as for exportation. The province of Benares, the city of Patna, and the neighbourhood of Calcutta, are the principal seats of this manufacture ; concerning which we cannot omit to remark, that the making of chintz appears to be an original art in India, long since invented, and brought to so great a pitch of excellency, that the ingenuity of artists in Europe has hitherto added little improvement, but in the superior elegance of the patterns.

“ The arts of Europe, on the other hand, have been imitated in India, but without complete success ; and some of the more ancient manufactures of the country are analogous to those, which have been

now introduced from Europe. We allude to several sorts of cotton cloth. Dimities of various kinds and patterns, and cloths resembling diaper and damask-linen, are now made at Dhaka, Patna, Tanda, and many other places.

“The neighbourhood of Moorshüdübääd is the chief seat of the manufacture of wove silk: tafeta, both plain and flowered, and many other sorts for inland commerce and for exportation, are made there, more abundantly, than at any other place, where silk is wove. Tissues, brocades, and ornamented gauzes are the manufacture of Benares. Plain gauzes, adapted to the uses of the country, are wove in the western and southern corner of Bengal.

“The weaving of mixed goods, made with silk and cotton, flourishes chiefly at Malda, at Bhagülpöör, and at some towns in the province of Bürdwan.

“Filature silk, which may be considered as in an intermediate state, between the infancy of raw produce and the maturity of manufacture, has been already noticed. A considerable quantity is exported to the western parts of India; and much is sold at Mirzapöör, a principal mart of Benares, and passes thence to the Marhatta dominions, and the central parts of Hindoost’han.

“The teser, or wild silk, is procured in abundance from countries

bordering on Bengal, and from some provinces included within its limits. The wild silkworms are there found on several sorts of trees, which are common in the forests of Silhet, Asam, and Dekhin. The cones are large, but sparingly covered with silk. In colour and lustre too, the silk is far inferior to that of the domesticated insect. But its cheapness renders it useful in the fabrication of coarse silks. The importation of it may be increased by encouragement; and a very large quantity may be exported in the raw state, at a very moderate rate. It might be used in Europe for the preparation of silk goods; and, mixed with wool or cotton, might form, as it now does in India, a beautiful and acceptable manufacture.

“The commerce of saltpetre might be slightly noticed, were it not particularly interesting on account of the decided superiority of these provinces, which is, in nothing, more conspicuous, than in this production.

“Common observers have noticed, that grounds much trodden by cattle, the walls of inhabited places, and, in short, any rubbish, wherein putrifying animal substances abound, do naturally afford nitre and culinary salt, by exposure to the atmospherical air. Artificial beds are made in India, as in Europe, upon these principles; but with less trouble, than in most other countries. It is only necessary to collect the earth of old walls, or the scrapings of roads, cow-pens, and other places frequented by cattle, and to leave mounds of such earth exposed to the weather. Both nitre, and culinary salt are na-

turally formed there; and the saltpetre is extracted by filtering water through earth so impregnated with nitre, to dissolve and bring away the salt which it contained. The brine is evaporated by boiling, and, when cold, affords nitre by crystallization.* The salt, thus obtained, is again dissolved, boiled and skimmed; and, when it has cooled after sufficient evaporation, the brine yields the saltpetre of commerce. In the same earth, nitre is reproduced within two years, in sufficient quantity to subject the earth to the same process, with equal success; mixing, however, a sufficient quantity of new rubbish, without which the nitre would be neither abundant nor easily collected.

“The manufacture of saltpetre scarcely passes the eastern limits of Bāhar. The parching winds from the west did not formerly extend beyond the same limits. It is a practical remark, that the production of nitre is greatest during the prevalence of the hot winds, which are perhaps essential to its abundant formation. In the change of seasons, which has been remarked within a few years last past, the hot winds have extended their influence to Bengal proper. Perhaps

* “The culinary salt is afterwards obtained by further evaporation of the brine; but it is much contaminated with bitter salt. In provinces of India, remote from the sea, (in Ayudh, and in the district of Benares, for example,) a similar process is followed to obtain culinary salt, without extracting the nitre. It is only necessary to evaporate the brine, until the salt fall to the bottom of the vessel: but the natives push the evaporation too far, often leaving the brine exposed to the heat of the sun, in large shallow vats, until nothing but dry salt remain. Impure, as this salt is, it may be easily refined by obvious methods, which the author of this note has often practised; and by which he has obtained culinary salt, sufficiently pure for all domestic uses.”

the manufacture of saltpetre might now be attempted with success in many districts of this province.

“ The actual extent of the manufacture would admit of a much greater production, than commerce is now supplied with. The present quantity, including the importation from provinces west of Bâhar, falls short of 200,000 mûns, the greatest part of which passes into the company's warehouses for the first cost: and that does not much exceed two rupees a mûn.

“ The exportation of saltpetre to Europe is, at all times, chiefly confined to the company's investment, and exceeds 50,000 mûns; for their annual importations into England, on an average of thirteen years ending in 1792, amounted to 37,913 cwt.

“ The plant, from the root of which liquorice is extracted, is found in Bengal, both wild and cultivated. Ginger is cultivated in every part of Bengal. No argument occurs against the probability of annatto, madder, coffee, cocoa, cochineal, and even tea, thriving in British India.

“ As we have restricted ourselves to treat of one part only of British India, we have not noticed many objects, the consideration of which would have led us far from Bengal. It may suffice to remark, that India does furnish aloes, asafoetida, benzoin, camphire, cardamums,

cassia lignea and cassia buds, arrangoes, cowries, China root, cinna-
bar, cloves, cinnamon, nutmegs, mace, elephants' teeth, gums of va-
rious kinds, mother of pearl, pepper, (quicksilver, and rhubarb, from
China,) sago, scammony, senna, and saffron; and might furnish anise,
coriander, and cumin seeds, and many other objects, which it would
be tedious to enumerate.*

I shall conclude this introductory chapter with a few observations
on the Sūṅskritū and Bengalee languages.

The Sūṅskritū † is the original language in which all the works,
relating to the History, Religion, Literature, or Laws of the Hindoos
are written. Its antiquity, or whether it ever was the great col-
loquial tongue of India, are points not clearly ascertained.

* I hope the author of these "Remarks" will excuse my having altered the spelling in some places.

† "*Sanskrit* is the passive participle of a compound verb formed by prefixing the preposition *sam* to the
crude verb *crk*, and by interposing the letter *s* when this compound is used in the sense of embellishment. Its
literal meaning then is "adorned;" and when applied to a language, it signifies "polished." The *Sanskrit*
is a most polished tongue, which was gradually refined until it became fixed in the classic writings of many ele-
gant poets, most of whom are supposed to have flourished in the century preceding the Christian era. It is
cultivated by learned *Hindus* throughout India, as the language of science and of literature; and as the re-
pository of their law civil and religious. It evidently draws its origin (and some steps of its progress may even
now be traced) from a primeval tongue which was gradually refined in various climates, and became *Sanskrit*
in India; *Pahlavi* in Persia, and Greek on the shores of the Mediterranean. It has nearly shared the fate of
all antient tongues, and is now become almost a dead language; but there seems no good reason for doubting
that it was once universally spoken in India." See a learned and ingenious essay on the *Sūṅskritū* language, by
H. T. Colebrooke, Esq. inserted in the seventh volume of the *Asiatic Researches*.

THE DĀVŪNAGŪREE, or SŪNGSKRITŪ ALPHABET.

CONSONANTS.

क kũ	ख khũ	ग gũ	घ ghũ	ङ gnũ
च chũ	छ chhũ	ज jũ	झ jhũ	ञ gnũch
ट tũ	ठ t'hũ	ड dũ	ढ dhũ	ण nũ
त tũ	थ t'hũ	द dũ	ध dhũ	न nũ
प pũ	फ phũ	ब bũ	भ bhũ	म mũ
य jũ	र rũ	ल lũ	व vũ	—
श shũ	ष ŷũ	स sũ	ह hũ	क्ष kshũ


VOWELS.

अ a	आ a	इ ee	ई ee
उ oo	ऊ ōō	ऋ reo	ॠ ree
ऋ lee	ॠ lee	ए ē	ऐ oi
ओ ō	औ ou	अ ung	अः ūh

Mr. Carey, in the preface to his *Sūṅgkritū Grammar*, has the following observations on the *Devū-nagūree* alphabet, and on the *Sūṅgskritū* as the parent of almost all the Eastern languages :

“ In the *Devu-naguri** system the alphabet contains original characters for the vowels as well as for the consonants, and whenever a vowel precedes a consonant in forming a syllable, or when it forms a syllable of itself, it retains its original form, but when it follows a consonant it is represented by a symbolical mark.

“ This alphabet exceeds all others in the regularity of its arrangement: it consists of five classes of consonants, each containing five letters, and of nine miscellaneous letters. All the letters of each class are pronounced by the same organ; the second and fourth are the aspirates of the first and third, and the fifth is a nasal. The four first and the two last of the miscellaneous letters are semi-vowels, and the three others sibilants.

“ This plan forms the basis of every alphabet in India. The form and even the number of the letters differ widely in different countries, but the names and the arrangement are the same. The *Mahratta*, the *Tilinga*, the *Kurnata*, and the common *Naguri* alphabets, with those of *Orissa* and *Guzerat*, have all the letters of the *Devu-naguri*. , a letter much used in the *Mahratta*, *Kurnata*, *Tilinga*, *Tamul*

* I give the spelling in Mr. Carey's own way.

and Guzeratti, and frequently met with in the dialect of the vedu s wanting in the current Sungskrit and the Bengalee. In the Tamul alphabet all the letters of each class are rejected except the first and the last, and in some of these alphabets only one sibilant is retained. The alphabet of Tibet; those used in the Burman empire, and two at least of those used in Sumatra, as given by Mr. Marsden, agree in sound and arrangement with the Deva-nagari, and differ only in the form of letters. In these languages some of the letters are, however, rejected as being esteemed unnecessary.

“The Hindoostanee and the Tamul, with the languages of Guzerat and Malayala, are evidently derived from the Sungskrit, but the two former are greatly mixed with foreign words. The Bengalee, Orissa, Mahratta, Kurnatu, and Tilinga languages are almost wholly composed of Sungskrit words.

“A great number of Sungskrit words are used by all the surrounding nations. In Marsden's history of Sumatra a great number both of proper and common names appear to be derived from this source. In Symes's account of the Burman empire we find the words Heng-savutti, Iravutti, Mantpoora, and many others, which are Sungskrit names. The Alphabetum Tibetanum of Georgius, and Turner's Embassy, furnish us with several Sungskrit words common in Bootan and Tibet: these were probably carried into these countries by the disciples of Buddha.”

The Bengalee language is immediately derived from the Sūngskritō, though it is interspersed with a few words from the Persian and Arabic.

THE BENGALEE ALPHABET.

CONSONANTS.

ক kũ	খ khũ	গ gũ	ঘ ghũ	ঙ gnũ
চ chũ	ছ chhũ	জ jũ	ঝ jhũ	ঞ gnceũ
ট tũ	ঠ t'hũ	ড dũ	ঢ dhũ	ণ nũ
ত tũ	থ t'hũ	দ dũ	ধ dhũ	ন nũ
প pũ	ফ phũ	ব bũ	ভ bhũ	ম mũ
য jũ	র rũ	ল lũ	ব vũ	—
শ shũ	ষ shũ	স sũ	হ hũ	ক্ষ kshũ

VOWELS.

অ ũ	আ a	ই ee	ঈ ēē
ও oo	ঔ ōō	ঋ ree	ঌ rēē
এ lee	ঋ lēē	ঐ ā	ঔ oi
উ ō	ঔ ou	অং ũng	অঃ ōr

SYMBOLS OF THE VOWELS JOINED TO CONSONANTS.

का कि की कु कू के कै को (को कू कू)

SPECIMEN OF THE COMPOUND LETTERS.

म ज झ ढ ढ ढ ढ ढ ढ ढ ढ ढ ढ
न न न न न न न न न न न न

FIGURES.

१ २ ३ ४ ५ ६ ७ ८ ९ १०

SIGNS FOR RECKONING SUMS UNDER ONE RULE.

१ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २०

Many Europeans despise the Bengalee, as a poor, sterile language, incapable of becoming the vehicle of communication, except on the most common and trifling subjects. Yet these persons suppose the Hindoostanee to be a very copious language, though, to be written, the alphabet of some other language must be borrowed. This prejudice against the Bengalee language is formed on a want of knowing it. It is certainly a copious language, for there are no ideas, even

* The combinations of the letters are capable of being made to almost any extent. In the Nagrees found in the Nagrees printing office at Secampore these combinations amount to more than 700.

of a metaphysical kind, which it is not capable of expressing. The greater part of the Bible has been translated into the Bengalee, and three octavo volumes of this work are already printed. Every one will confess that to give a literal and faithful translation of some parts of the scriptures, especially the epistles of Paul and Peter, a language ought to be very copious.

It is an excellency in the Bengalee, (as well as in other Indian alphabets) that every one of the letters has uniformly one undeviating sound. To read and pronounce it, therefore, is very easy compared with the English. Its construction is very different from the English, but very similar to the Greek and Latin. When well spoken, the Bengalee has a pleasant sound, though the nasals are very far from adding to its sweetness. Every fifth consonant has a nasal sound. Every second consonant is an aspiration of that which precedes it, as ক kũ, খ khũ, &c. In the Bengalee there is no distinction between the masculine and feminine pronouns, nor between the masculine and neuter pronouns in the third person: in addressing superiors an honorific pronoun is used, and to inferiors they use a pronoun which indicates inferiority. The verbs also in their terminations receive signs of respect and inferiority. These I think are blemishes in the Bengalee. Signs of respect or of familiarity in a language cannot be improper, but signs which are invented on purpose to remind a person that he is an inferior being, are a blot upon every form of speech.

CHAPTER II.

Of the Hindoo Shastrüs.

IT must be acknowledged, that the Hindoos in some former age or ages, perhaps under the auspices of a race of generous monarchs, made considerable progress in several branches of learning. Their grammars and dictionaries of the Söngskritü language are proofs of much ability in the science of philology. The nice rules by which this language is defined, and the infinite combinations of which it is susceptible, are proofs that the authors of these grammars were men of close thinking, whatever may be the judgment which a European, born in the eighteenth century, may please to form of their powers of elucidating and simplifying subjects. Mr. Carey's grammar of this language, which is principally compiled from the Hindoo grammars, without being enlarged by long observations, consists of 1050 large quarto pages, and might easily have been made much larger. It reflects no small honour upon the learned Hindoos of former times, that they knew the leading ideas of the Copernican system of astronomy, long before it was known in Europe.* Their system of jurisprudence contains many just laws, and is illuminated by many rays of wisdom, though, compared with the equity and enlightened policy of

* Some persons entertain doubts of this fact.

the body of English law, it loses almost all its excellence. With respect to the various objects embraced by natural philosophy, the Hindoos seem ever to have been in the very infancy of society, much below the standard of knowledge in Europe in the dark ages. Their knowledge of physic appears to have been always in the same state. Of anatomy, surgery, and chemistry they appear to have been altogether ignorant, except a little knowledge of chemistry be allowed them. Of pharmacy and botany their knowledge was very confined; though they have rules for preparing medicine, and they appear to have had some ideas of the efficacy of certain plants, &c. Their geography, so far as it regards foreign countries, is, I suspect, wholly false, seeing Hindoos are interdicted from travelling into other countries under pain of loss of cast,* and they never appear to have been eager in the study of foreign languages. Their logic is truly Aristotelian; the Nya shasters are full of abstruse, subtle and abstract reasoning, especially on the existence of God. There seems to be a striking resemblance betwixt the mode of reasoning, in dividing questions into syllogisms, &c. which existed in the time when the Aristotelian philosophy was most in vogue in Europe, and the period when the writers of the Nya shasters disputed with the Boudhists. The

* The reason assigned for the losing cast in this way, is, that a traveller must be under the necessity of eating from the hands of the Mischickins. The Anhikshilw and Anhikshintamnees expressly forbid Hindoos visiting foreign countries. Persons have been known to lose cast for visiting Europe. It is said that, formerly Hindoos visited the holy places in China, but that as the Chinese are become unclean, none go on pilgrimage there now. Munro declares: "The whole territory, which is inhabited by a number of soodras, overwhelmed with atheists, and deprived of bramhins, must speedily perish, afflicted with dearth and disease."

learned Hindoos seem to have been very imperfectly acquainted with the mathematics and geometry. In the art of sculpture and painting they seem to have few claims to ingenuity, though some of their ancient buildings, temples, and images are adorned with figures in a manner which shews that they wished to excel in sculpture. Their poetry is very voluminous, and full of highly florid imagery; but how far any of it is entitled to unqualified praise, I am unable to determine. Their music is too wretched to merit notice. As writers of history, the Hindoos deserve the severest censure for mixing their accounts with so much fable. In the line of mechanics they are quite in the back ground.

At present every person who employs himself in the pursuit of knowledge in Bengal, does so for the sake of a subsistence, or for the increase of his wealth. This country contains no individuals who, satisfied with their present possessions, devote their time to the pursuit of science*. All is a trade; in consequence knowledge is only so far

* In general, where a learned and rich Hindoo keeps a number of books, he lays them on two beams which almost touch each other, the ends of which are fastened in two opposite walls on one of the rooms of his house. This is the way in which Raja Nivuchrisnū of Calcutta keeps his books. The expence of books is considerable: besides the paper, the natives pay for writing one rupee or twelve annas for every 32,000 letters: according to this, the price of the *Māhabharatū* will be sixty rupees; of the *Ramayānū* twenty-four rupees; of the *Shrēebhagāvatū* eighteen rupees, and other books according to their size. The paper upon which books are written is called *toolatū*: the light yellow sort is coloured with a preparation made with the inside of the seeds of the tamarind; the dark yellow is made with the same seeds, but there are other things mixed with the kernel of the tamarind. This paper is thus prepared to preserve it from insects. The price is from three to six quires for a rupee. The Hindoo books are mostly in single leaves, with a flat board at the top, and another at the bottom, which is tied with cords, or covered with a cloth. They are about six inches broad and a foot and a half long.*

pursued as it will be productive of money, and no art or science is carried to perfection ; each person furnishes himself with what he thinks will get him through the world ; he has no ambition to enlarge the bounds of knowledge ; he makes no experiments ; it never enters into his mind that he can exceed his forefathers ; to gain a scrap of the stock they laid up is almost more than he hopes to realize.

It is laid down as a rule in the shastrũs, that a gift to a bramhũn is meritorious in proportion to the learning of this bramhũn ; hence those who are esteemed the most learned carry away the most costly presents at the close of feasts and great ceremonies. Many offices under the government require a knowledge of some of the law books ; this excites many to apply themselves to this sort of learning. To be a poorõhitũ it is necessary that a person be acquainted with many of the forms of the Hindoo religion ; and these forms are not to be obtained without reading.

It is owing to these, and the like circumstances, that the little knowledge the present race of Hindoos have of their own shastrũs is preserved. A considerable number of the bramhũns and voidyũs learn the Sũngskritũ grammar, but the old and difficult Sũngskritũ (viz. the dialect of the vādũs) is known by very few. I suppose three parts out of four of the Bengalees can neither read nor write.

The women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them

proud, and lest they should form criminal connections, and write love-letters. Hence they give out, that if a woman learn to read and write she will most certainly become a widow, or fall into some calamity. Many stories are circulated of the dreadful accidents that have happened to women who had learnt to read. The Hindoos, therefore, have never had a number of females, as in Europe, whose writings have contributed to enlarge the stock of knowledge and happiness.

I am informed that at present there is a female philosopher at Benares, whose name is Hūtee Vidyālūnkara. She was born in Bengal, her father was a kōolinū bramhūn; her husband also was a koolinū. It is not the practice of the koolinū bramhūns, when they marry the daughters of koolinūs, to take these wives to their own houses, but they stay with their parents. Thus it was with Hūtee. Her father being a learned man instructed his daughter in the knowledge of several shastrūs; he particularly taught her the Sūngskritū grammar, and the kavyū shastrūs. However ridiculous the notion may be, that if a woman pursue learning she will become a widow, the husband of Hūtee left her a widow. Her father also died; and in consequence she fell into great distress. In these circumstances, like many others who are tired of the world,* she went to reside at Benares. Here she pursued

* It is very common for Hindoos under misfortunes to contract a dislike of worldly affairs, and to become religious mendicants; in this case they abandon their worldly concerns, and, in many instances, their relations; they wander from one holy place to another, counting their beads and repeating the name of some god, endeavouring to draw that quiet from a life of mendicancy which they could not find in business, and that comfort from the hope of doing better in a future birth which they could not find in this. Others, like Hūtee, instead of wandering about, go and live in some holy place, expecting much benefit in the next life from dying in a spot from whence, it is said, the greatest sinners infallibly ascend to the gods.

learning afresh, and got some little knowledge of the smritee and other shastrūs. At length she began to teach others, and obtained a number of pupils, who came to her from different parts; so that she is now universally known in those parts by the name of Hātee Vidyālūnkara, viz. learning is her ornament.

The wife of Jūshōmüntūrayū, a bramhūn who lives at Nūshipeorū, is said to be clever in keeping Bengalee accounts; and the wives of raja Nūvūkrishnū, of Calcutta, are famed for being able to read Bengalee, though they cannot write. On account of possessing these qualifications these women are the country's talk: from hence an idea may be formed of the state of female learning in Bengal.

Schools are kept all over Bengal, for the instruction of the children of the natives, in reading, writing, and accounts. These schools are held under a tree, or in a hovel. The masters are mostly of the kayūst'hū cast, though bramhūns and soodrūs in many places are schoolmasters.

At about six or seven years old the boys begin to read the vyakūrū nū (grammar of the Sūngskritū language). The vyakūrūnū is not taught in the common schools, but by individuals for a maintenance, and also at the chouvarēes, or public schools taught by bramhūns of some learning, as a piece of holiness, or work of merit. They receive

no wages, but the boys taught there maintain themselves.* The teachers at these chouvarēes know the vyakūrñs, ūbhidhanñs, (dictionaries), the gññ (list of the Sñngskritñ roots) and the bhñttee shastrñs.

In some of these chouvarēes, where the teacher is more learned, the kavyñ and ūlñkarñ shastrñs are taught. The kavyñ shastrñs are a kind of poetic histories, and the ūlñkarñ shastrñs are books on rhetoric.

In other chouvarēes men still more learned preside, who teach the

* The boys educated in these places undergo many hardships. They are compelled to study with great severity of application, and many of them are almost famished. They rise very early and begin their studies* by lamp light, continuing them till after eleven. They then bathe, eat, and sleep a little : this occupies about two hours and a half, after which they resume their studies, committing to memory what they learnt in the forenoon. Towards dark they go and perform their evening ceremonies ; after which they resume their studies, and continue at them till two or three in the morning, when they eat what was left at noon, or, if a boy can afford it, he cooks again and eats. The method of teaching is various : in general the teacher asks the pupils, (who are sitting round him) respecting the different parts of a sentence which has been read, and when one sentence is thus got through, they pass to the next. He makes the most clever among the pupils assist the duller ones. They labour till their throats are dried up almost in audibly reciting their lessons in order to commit them to memory. As they recite, they bend their bodies forward and backward in a perpetual motion, like the pendulum of a clock. The whole of the instruction obtained at these chouvarēes consists in gaining the meaning of certain books. The teacher never delivers a lecture from his own discoveries, contenting himself with giving the meaning of the books professed to be taught in the chouvarēe. Mñnoo lays down these amongst other rules for a student : " These following must a student in theology observe, while he dwells with his preceptor ; keeping all his members under controul, for the sake of increasing his habitual devotion : day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, and the manes ; let him shew respect to the images of the deities, and bring wood for the oblation to fire. Let him abstain from boney, from flesh-meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances turned acid, and from injury to animated beings ; from unguents for his limbs, and from black powdes for his eyes, from sandals, and carrying an umbrella, from sensual desire, from wrath, from covetousness, from dancing, and from vocal and instrumental music, from gaming, from disputes, from detraction, and from falsehood, from embracing or wantonly looking at women, and from disservice to other men."

smritee shastrūs.* These shastrūs contain an account of all the ceremonies of the Hindoo religion, according to the vādūs.

In other chouvarēes the nya* shastrūs are taught. These shastrūs might be supposed to be books of logic, but the Hindoo pūndits affirm that they were written to prove the existence of a God, in opposition to the Bouddhists.

There are very few chouvarēes in Bengal, where the tūntrū shastrūs are taught. The tūntrūs contain a variety of subjects, such as the qualifications of a proper goorop, the giving of mūntrūs, the nature of the divisions of cast, the mūntrūs by which a person can destroy his enemy, or remove him to a distance, or bring him into subjection, &c.

At Benares the mēemangsū, shankhyū, vādantū, patūnjulū, voi-shāshikū shastrūs, and the vādūs, are taught more or less, but the Bengal pūndits know only scraps of these things.

The jōtish shastrūs are not taught in chouvarēes, but individuals in many places in Bengal instruct others in them. These are the Hindoo astronomical and astrological books.

* In some chouvarēes, where the smrites and nya shastrūs are taught, the pupils are fed, as well as instructed, at the tutor's expence.

In some *chouvarēes* the *shrēēbhagvūtū* is taught. This is one of the eighteen *pooranūs*. The other *pooranūs* being easy to read, very many *bramhūns* keep them, or parts of them, in their houses, and read them without a teacher. The *pooranūs* contain the histories and exploits of the gods and heroes.

Amongst one hundred thousand *bramhūns*, there may be one thousand or thereabouts who learn the grammar of the *Sūngskritū*. Of this one thousand *bramhūns*, who have learned the *Sūngskritū* language, four hundred or five hundred may read some parts of the *kavyū shastrūs*, and fifty some parts of the *ūlūnkarū shastrūs*. Four hundred of this thousand may read some of the *smritees*. Of this one thousand persons, ten persons may read parts of the *tūntrūs*. Three hundred out of this one thousand *bramhūns* may read parts of the *nya shastrūs*. Out of one thousand persons who learn the *Sūngskritū*, five or six may read parts of the *mēēmangsū*, *shankhyū*, *vādantū*, *patūnjūlū*, *voishāshikū*, *shastrūs*, and the *vādūs*. Scraps of two of the *vādūs* only are read, viz. the *yūjoos* and *rik*. Ten persons of these one thousand *bramhūns* may learn the *jōtish shastrūs* pretty well, and ten more very imperfectly. Those who study the *jōtish shastrūs* and are accounted great astrologers, have a great name, and get a great deal of money by their nostrums. Of the one thousand, fifty persons may read the *shrēēbhagvūtū* and other *pooranūs*.

Those who study the *vādūs*, the *mēēmangsū shastrūs*, &c. are con-

sidered as the greatest pündits. The next those who study the smrittees.

At Trivānēē, about 28 miles north of Calcutta, is a large chouvarēē, where a bramhūn named Jūgūnnat'hū Tūrkū Pūnchanūnū presides. He knows a little of the vādūs, and, it is said, has studied the vādantū, shankhyū, patūnjūlū, the nya, smrittee, tūntrū, ūlūkarū, kavyū, pooranū, and other shastrūs. He is supposed to be the most learned and the oldest man in Bengal. He is said to be 109 years old. At Nūdea is the second chouvarēē in Bengal. Here Shūnkūrū Tūrkū Vagēēshū presides. He is learned in the nya shastrūs. There are a great number of chouvarēēs in Bengal; amongst others of inferior note are those at Koomārhattū, Mūhoola, Valee, Gooptipara, Santi-poorū, &c.

In the preceding chapter, having given some account of the history of Hindoost'han, and its present political divisions and governments; also a description of Bengal, its capital, inhabitants, climate, productions, commerce, language, &c. &c. I now attempt a particular account of the Shastrūs of the Hindoos, those books which have laid the foundation of the mightiest fabric of superstition on earth—the last refuge of the gods.

I hope this account will contain in itself the evidences of its own authenticity, and though it will leave very much to be done as it res-

pects the entire developement of the whole contents of the Hindoo writings, yet I hope it will be so far complete, that every reader will obtain, a general and pretty correct knowledge of every class of the Hindoo writings, and of the leading ideas, the nature and tendency, of all the Hindoo shastrūs.

In thus attempting to give an account of all the different shastrūs of the Hindoos, I have endeavoured to enlarge my materials as much as I was able, in a work embracing so many objects ; I have avoided venturing assertions upon the vague reports of the pūndits, and have rather given extracts from the shastrūs themselves, and, in as many cases as possible, tables of their contents.

The account which I was preparing of the vādūs would have been very imperfect, I acknowledge, but while I was anxiously collecting particulars, and beginning translations of those parts of the oopūnishāds which had been lately translated into the Bengalce, I obtained the ~~seventh~~ volume of the Asiatic Researches, and here I found so full an account of these books from the pen of H. T. COLEBROOKE, Esq. the present very learned President of the Asiatic Society, that I cheerfully laid aside what I was contemplating, under the full conviction that no other person on earth, whether Hindoo or European, is qualified to give an account of the vādūs in any degree compared with this. No other person, as I am informed, is qualified like this gentleman by a knowledge of the Sūṅskritū, in which he greatly

excels every European who has preceded him, without excepting the celebrated Sir William Jones himself; and no person possesses such a library of Sūṅskṛitū works. I am therefore peculiarly happy in being able to enrich my work with copious extracts from this account, which will, I am persuaded, COMPLETELY SATISFY a longing world respecting these long-concealed works, said by all the Hindoos to be the root and source of all their shastrūs.

Respecting the Six Dūrshūnūs, as they are called, I hope the particulars which I have collected from learned natives, and extracts from several of the works themselves, will throw considerable light on the contents of these books; and the translation of the substance of the Vāḍantū Sarū, a work in great repute, will, I presume, make plain many of the doctrines embraced by the vāḍantū pūḍits, and indeed by a great portion of the Hindoos.

The list of the Smritis is pretty large, and the principal contents of each book cannot fail to assist in forming a tolerably correct idea of this class of the Hindoo shastrūs. I have given a translation of the Prayūshchittū Nirṇūyū, and tables of contents of the Gūṅga Vakya Vūkē, and also of Mūṇoo.

A list of those Tūṅtrū shastrūs which are at present most read by the Bengal pūḍita is given; also a table of contents of the celebrated work called the Tūṅtrū Sarū, and a translation of another work called the Pēet'hū Mala.

I have given a list of the names of the Pooranūs, and a general table of their contents; and also tables of contents of the Ramayūnū, the Mūhabharūtū, the Shrēebhagūvūtū, and the Kashēekhūndū,* works universally read throughout Hindoostan, and which have a most astonishing effect upon the popular manners and customs of the Hindoos. I have also translated the Kalika and Kūlkee pooranūs, the essence of the Bouddhū pooranū, and have added extracts, from a work called Chūndee, which exhibit some of the principal actions of the goddess Doorga, and also from the Ootkūlūkhūndū,* which contain an account of the god Jūgūnnat'hū. These translations, tables of contents, &c. will record almost all the striking circumstances in the Histories of Ramū, Yoodhisht'hīrū, Krishnū, Shivū, Kalē, Doorga, Jūgūnnat'hū, &c.

The Jōtish Shastrūs are very abstruse. I have, however, given a list of those most read, and also some ideas of the system laid down in these works.

Accounts are subjoined of the Ūlūnkarū, the Kavyū, the Voidyū, and other shastrūs, and also of the Dictionaries and Grammars of the Hindoos.

* A portion of the Skāndū pooranū.

The whole of the Hindoo Shastrs are comprised under the general appellation of Ūstadūshū Vidya, viz. the eighteen kinds of knowledge. In this description are included:—

4. The Four Vādūs.

6. The Six Ūngūs.*

2. The Mēemangsa† and the Naiyū Shastrs.‡

1. The Dhūrmū Shastrs.§

1. The Pooranūs.

1. The Ayoorvādū.||

1. Dhūnoorvādū.

1. Gandhūrvāvādū.

1. Ūrt'hū Shastrū.

* In these six ūngūs are included the Shiksha, Kūlpā, Vyākārānū, Nirukta, Vēdīg, and Smṛtee shastrs.

† In the Mēemangsa is included the Vādanū.

‡ In the Naiyū are included the Vishāshikū, Shankya, and Patñjālū.

§ In these are included the Tōntrūs, Sunghās, &c.

|| This includes all the Vaidyū shastrs.

SECTION I.

The Vādus.

THOSE who follow the mēsmangsa shastrūs say, that the vādūs are uncreated, and existed from everlasting, that sometimes, however, they are made known, and at other times remain in obscurity. Those who study the naiyū, vādantū and other shastrūs, say, that God created the vādūs, but that the meaning of them is from everlasting. The vādantū says, 'the self-sufficient word that proceeds out of the mouth of that God, in whom there is no mistake, who needs not pay attention to any thing, who is not subject to passions, who is free from deception, that is the vādū.'

The Hindoo pūndits further add, at a certain period, God communicated the vādūs to Brūmha; Brūmha gave them to the moonies; the moonies taught them to their disciples. In this way the vādūs became known in the world. After this, however, an ūsoorū named Shūnkhū stole the vādūs, and carried them down into the sea. In the mītsya incarnation God recovered the vādūs, and gave them to the moonies, charging them to restore whatever might have been destroyed in the sea, and to explain whatever was difficult. In consequence of the command of God, there are in the vādūs some parts which are the production of the moonies.

Vādū-vyāsū,* a moonee, separating the vādū into distinct parts, formed four books, called the Samū, the Rik, the Yūjoos, and the Ūthūrvū Vādūs.

* Vādū-vyāsū obtained this name on account of his dividing the vādū. Before this time his name was Krishn Dvoipayānū. Of the birth of this wonderful man, who divided the vādū into distinct parts; wrote the eighteen purānās, &c. the following account is given by himself in the Māhabharatū. Oopārīchārū, a king, at a certain time, went into the forest to hunt deer, and was detained there till the period arrived when he should go home. Perceiving this, and that it was impossible to return at present, he employed a hawk to carry something in a pot to his wife, with orders for her to eat it. The hawk took its flight with the pot, but on the way another bird of prey attacked this bird, thinking the hawk had got some fish in the pot. In the midst of the quarrel, the pot fell into the river over which the quarrel took place, and a fish devoured the contents. After some time this fish was caught by a fisherman, and being very large, they sent it as a compliment to the person who was at the head of their cast. This head fisherman sent it to his wife to dress; but in dressing it, the maid-servant found in the belly a beautiful female child, which she presented to her mistress, who, on account of its smelling like fish, gave it the name of Mātayā-gūndha. Under the care of the head fisherman's wife Mātayā-gūndha grew up a most beautiful girl, and the fisherman, who was also ferryman, used to take her into the boat with him, in order to help him to row across the stream. One day, after they were gone into the boat, a person from the fisherman's house came out to call him on some urgent business. The fisherman, leaving the boat under the care of the girl, went home, and in the meantime Pārashūrū, a celebrated saint, or moonee, came to the side of the river to be ferried across. Seeing a most beautiful damsel in the boat, he became enamoured of her, and proposed to the girl the gratification of his desires. She declared that she was unmarried, and that if she became with child, her beauty would depart from her. The moonee told her, that she would be immediately delivered of a child, and that her beauty should not depart. The girl again asked, how such a thing could be on the boat, and in broad day light. The moonee took her to an island in the middle of the river, and, by his power as a moonee, produced a thick fog which concealed them from sight. Perceiving the smell of fish arise from her body, the moonee miraculously caused her to smell like the water-lily. From this circumstance she got another name viz. Pādmā-gūndha. On the moonee's leaving her, the girl was immediately delivered of a son, (Vādū-vyāsū,) which the moonee took with him, and the girl returned home. After some time, this girl was married to a raja of the Kshatriya caste, and by him she had two sons, the name of one was Chitrā-vēerjū. These two boys were married, but died without children. The queen Pādmā-gūndhā, perceiving that the kingdom was left without a king, sent to seek for her son by the moonee, and, finding him, caused him to raise up seed to his brother, by cohabiting with the widow of Chitrā-vēerjū. From this connection of Vādū-vyāsū with the widow of Chitrā-vēerjū, were born Dhritrāshtrū and Pandoo.

N. B. It is a curious circumstance, that the vādū should have gone through the hands of the writer of the purānās, those sons of extravagant romance and fithiness! If the Christian Scriptures had come out of such hands, and any one of the apostles had written such an account of his birth, as this, the Bible would long since have been universally rejected with the contempt it would have merited. Yet with what reverence some liberal inquirers talk of the sacred vādūs of the Hindoos! Matt. xxiii. 24.

The first kandū (or division) of the vādūs is called kŭrmū kandū. This kandū contains an account of the manner in which the Hindoo ceremonies are to be performed, and the fruits which, after death, will arise from the performance, particularly from the ūṣwūnādhū sacrifice, &c. The second kandū directs how that part of the service of God called oopasūna is to be performed. The third kandū, called the vādantū, makes known God under two forms; first, as the all-wise, the universal lord, and the universal governor, and therefore possessed of qualities; and secondly, as the ever-blessed, or without qualities. Thus the vādū is said to treat upon three different subjects, viz. one on works or ceremonies; the second, on that service of God by which he becomes obedient to the worshipper, called oopasūna, and the third on wisdom, or the true knowledge of God, called tŭttwū gnanū, or Brūmhū gnanū. It is not to be supposed, however, that the vādū is arranged under these heads, but these subjects are found in the vādūs, and therefore those parts which treat on works, are called the kŭrmū kandū; those parts which treat on divine meditation and the like, are ~~called~~ oopasūnū kandū; and those parts which treat on divine wisdom, are called gnanū kandū.

Having introduced these preliminary observations, I shall now insert a considerable portion of Mr. Colebrooke's very learned account of the vādūs, as it appears in the seventh volume of the Asiatic Researches. This will be distinguished by inverted commas at the beginning of each paragraph. I hope this gentleman will excuse my

having adopted my own method of spelling, in copying what he had written: nothing but a wish to preserve uniformity in my work, could have prevailed upon me to do what will appear to need an apology: another circumstance that finally prevailed with me on this occasion was the want of the proper accents. I have numbered Mr. Colebrooke's paragraphs, that I might be able, at the close, to add some remarks on the vādūs, naturally arising out of his account.

1. "In the early progress of researches into Indian literature, it was doubted whether the vādūs were extant; or, if portions of them were still preserved, whether any person, however learned in other respects, might be capable of understanding their obsolete dialect. It was believed too, that, if a brahmūn really possessed the Indian scriptures, his religious prejudices would nevertheless prevent his imparting the holy knowledge to any, but a regenerate Hindoo. These notions, supported by popular tales, were cherished long after the vādūs had been communicated to Dara Shūkōh, and parts of them translated into the Persian language, by him, or for his use. The doubts were not finally abandoned, until Colonel Polier obtained from Jūyūpoorū, a transcript of what purported to be a complete copy of the vādūs, and which he deposited in the British Museum. About the same time, Sir Robert Chambers collected at Benares numerous fragments of the Indian scripture: General Martine at a later period obtained copies of some parts of it: and Sir William Jones was successful in procuring valuable portions of the vādūs,

and in translating several curious passages from one of them. I have been still more fortunate in collecting at Benares, the text and commentary of a large portion of these celebrated books : and, without waiting to examine them more completely, than has been yet practicable, I shall here attempt to give a brief explanation of what they chiefly contain.

2. " It appears, that the Rik, Yūjūs, and Samū are the three principal portions of the vādū; that the Ūt'hurvūnū is commonly admitted as a fourth; and that divers mythological poems, entitled Itihasū and Pooranūs, are reckoned a supplement to the scripture, and, as such, constitute a fifth vādū.*

3. " It may be here proper to remark, that each vādū consists of two parts, denominated the mūntrūs and the bramhūnūs, or prayers and precepts. The complete collection of the hymns, prayers and invocations belonging to one vādū is entitled its sūnghita. Every other portion of Indian scripture is included under the general head of divinity (bramhūnū). This comprises precepts, which inculcate reli-

* " When the study of the Indian scriptures was more general than at present, especially among the bramhūns of Kany'koobjū, learned priests derived titles from the number of vādūs with which they were conversant. Since every priest was bound to study one vādū, no title was derived from the fulfilment of that duty; but a person who had studied two vādūs was surnamed dwivādēē; one, who was conversant with three, tri-vādēē, and one, versed in four, cūṭfoorvādēē: as the mythological poems were only figuratively called a vādū, no distinction appears to have been derived from a knowledge of them, in addition to the four scriptures. The titles, above-mentioned, have become the surnames of families among the bramhūns of Kāntj, and are corrupted by vulgar pronunciation into Doobā, Tāwaree and Choubā.

gious duties ; maxims, which explain those precepts, and arguments, which relate to theology. But, in the present arrangement of the vādūs, the portion which contains passages called bramhūnūs includes many which are strictly prayers or mūntrūs. The theology of the Indian scripture, comprehending the argumentative portion entitled vādantū, is contained in tracts denominated oopūnishūds, some of which are portions of the bramhūnū properly so called : others are found only in a detached form ; and one is a part of a sūnghita itself.

The Rīgṽdū.

4. " The sūnghita of the first vādū contains mūntrūs or prayers, which, for the most part, are encomiastic, as the name of the rik vādū implies.* This collection is divided into eight parts, (chhündū) each of which is subdivided into as many lectures (ūdhyūntū). Another mode of division also runs through the volume distinguishing ten books (mündülū) which are subdivided into more than a hundred chapters (ūnoovakū) and comprise a thousand hymns or invocations (sōōktū). A further subdivision of more than two thousand sections (bürgū) is common to both methods : and the whole contains above ten thousand verses, or rather stanzas, of various measures.

5. " In a regular perusal of the vādū which is enjoined to all priests, and which is much practised by Marhattas and Telingas, the student or reader is required to notice, especially the author, subject, metre, and purpose of each mūntrū or invocation. To understand the meaning of the passage is thought less important. The institutors of the Hindoo system have indeed recommended the study of the sense ;

* " Derived from the verb rich, to land ; and properly signifying any prayer or hymn in which a deity is praised. As those are mostly in verse, the term becomes also applicable to such passages of any vādū as are reducible to measure according to the rules of prosody. The first vādū in Vyāsū's compilation, comprehending most of these texts, is called the Rīgṽdū, or, as expressed in the commentary on the index, because it abounds with such texts (rich.)"

but they have inculcated with equal strenuousness, and more success, attention to the name of the rishee, or person, by whom the text was first uttered, the deity to whom it is addressed, or the subject to which it relates, and also its rhythm or metre, and its purpose, or the religious ceremony at which it should be used. The practice of modern priests is conformable with these maxims. Like the kōran, among the Mūhūmmedans, the vādū is put into the hands of children in the first period of their education ; and continues afterwards to be read by rote, for the sake of the words, without comprehension of the sense.

6. “ Accordingly the vādū is recited in various superstitious modes : word by word, either simply disjoining them, or else repeating the words alternately, backwards and forwards, once or oftener. Copies of the rigvādū and yūjoos (for the samū vādū is chanted only) are prepared for these and other modes of recital, and are called pūddū, crūmū, jūta, ghūnū, &c. But, the various ways of inverting the text are restricted, as it should appear, to the principal vādūs, that is, to the original editions of the rigvādū and yūjoos, while the subsequent editions, in which the text, or the arrangement of it, is varied, being therefore deemed subordinate shakhas, should be repeated only in a simple manner.

7. “ The names of the respective authors of each passage are preserved in the ūnookrūmūnce, or explanatory table of contents, which

has been handed down with the vādū itself, and of which the authority is unquestioned. According to this index, Vishwamitrū is author of all the hymns contained in the third book of the rigvādū; as Bhūrūdwajū is, with rare exceptions, the composer of those collected in the sixth book; Vūshist'hū in the seventh; Gritsūmūdū in the second; Vamūdāvū in the fourth; and Doodhū,* and other descendants of Ūtri in the fifth. But, in the remaining books of this vādū the authors are more various: among those, besides Ūgūstyū, Kūshyūpū, son of Mūrēēchee, Ūngirū, Jūmūdūgne, son of Bhrigoo, Pūrasūrū, father of Vyasū, Gōtūmū and his son Nōdhas, Vrihūspūtee, Narūdū, and other celebrated Indian saints, the most conspicuous are Kūnwū and his numerous descendants Mādhatit'hee, &c. Mūdhūchhūdū and others among the posterity of Vishwamitrū; Soonūshāphū son of Ūigūrtū, Kootsū, Hirūnyūstooyū, Sūvyū, and other descendants of Ūngirū; besides many other saints, among the posterity of personages above-mentioned.

8. " It is worthy of remark, that several persons of royal birth (for instance, five sons of the king Vrihūngir, and Trūyūroonū and Trūsūdūsyū, who were themselves kings,) are mentioned among the authors of the hymns, which constitute this vādū: and the text itself, in some places, actually points, and in others obviously alludes, to monarchs, whose names are familiar in the Indian heroic history. As this fact may contribute to fix the age in which the vādū was

* " First of the name, and progenitor of the race of kings called children of moon."

composed, I shall here notice such passages of this tendency, as have yet fallen under my observation.

9. "The sixth hymn of the eighteenth chapter of the first book, is spoken by an ascetic named Kūkshēēvūt, in praise of the munificence Swūntūyū, who had conferred immense gifts on him.

10. "The eighth book opens with an invocation, which alludes to a singular legend: Asūngū, son of Plūyōgū, and his successor on the throne, was metamorphosed into a woman; but retrieved his sex through the prayers of Mādhyūtī'hee, whom he therefore most liberally rewarded. In this hymn he is introduced praising his own munificence; and towards the close of it, his wife Sūswūtee, daughter of Ūngirūs, exults in his restoration to manhood.

11. "The next hymns applaud the liberality of the kings Vibhindoo, Pūkūst'hūmūnū (son of Koorūyanū), Kooroongū, Kūshoo, (son of Chādēē), and Tirindirū (son of Pūrūshoo), who had severally bestowed splendid gifts on the respective authors of these thanksgivings. In the third chapter of the same book, the seventh hymn commends the generosity of Trūsūdasyū, the grandson of Mandhatree. The fourth chapter opens with an invocation, containing praises of the liberality of Chitrū, and the fourth hymn of the same chapter celebrates Vūroo, son of Sooshamūn.

12. "In the first chapter of the tenth book, there is a hymn to water, spoken by a king named Sindhoo-dwēepū, the son of Ūmburēeshū. The seventh chapter contains several passages, from the fifteenth to the eighteenth sōōktū, which allude to a remarkable legend : Ūsūmatee, son or descendant of Ikshwakoo, had deserted his former priests, and employed others : the forsaken bramhūns recited incantations for his destruction ; his new priests, however, not only counteracted their evil designs, but retaliated on them, and caused the death of one of those bramhūns ; the rest recited these prayers, for their own preservation, and for the revival of their companion.

13. "The eighth chapter opens with a hymn, which alludes to a story respecting Nabhanādishtū, son of Mūnoo, who was excluded from participation with his brethren in the paternal inheritance. The legend itself is told in the atūrāyū bramhūnū, or second portion of the rigvādū.

14. "The deities invoked appear, on a cursory inspection of the vādū, to be as various as the authors of the prayers addressed to them : but, according to the most ancient annotations on the Indian scripture, those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one god. The nighūntee, or glossary of the vādūs, concludes with three lists of name of deities : the first comprising such as are deemed synonymous with fire ; the second, with air ; and the third, with the sun. In the last part of the nirooktū, which entirely relates to deities, it is twice

asserted, that there are but three gods; 'tisrū āvū dāvūta.' The further inference, that these intend but one deity, is supported by many passages in the vādū, and is very clearly and concisely stated in the beginning of the index to the rigvādū, on the authority of the nirroktū and of the vādū itself.

15. "The rishoe [of any particular passage] is he, whose speech it is; and that, which is thereby addressed; is the deity [of the text]: and the number of syllables constitutes the metre (of the prayer). Sages (rishis) solicitous of [attaining] particular objects, have approached the gods, with [prayers composed in] metre.

16. "The deities are only three; whose places are the earth, the intermediate region, and heaven, [namely] fire, air, and the sun. They are pronounced to be, [the deities] of the mysterious names severally, and (Prājapatee), the lord of creatures, is [the deity] of them collectively. The syllable Ūm intends every deity; it belongs to (Pūrūbhāshī'hē) him, who dwells in the supreme abode; it appertains to (Brūmha) the vast one; to (dāvū) god; to (Ūdhyatmū) the superintending soul. Other deities, belonging to those several regions, are portions of the (three) gods; for they are variously named and described, on account of their different operations; but [in fact] there is only one deity. The Great Soul (Mūhatma). He is called the sun; for he is the soul of all beings; [and] that is declared by the sage, "the soul of (jūgūt) what moves, and of (tūst'hooshū) that

which is fixed." Other deities are portions of him, and that is expressly declared by the sage: "The wise call fire, Indrū, Mitrū, and Vāroonū," &c.

17. "The subjects and uses of the prayers contained in the vādū differ more than the deities which are invoked, or the titles by which they are addressed. Every line is replete with allusions to mythology, and to the Indian notions of the divine nature and of celestial spirits. For the innumerable ceremonies to be performed by a householder, and, still more, for those endless rites enjoined to hermits and ascetics, a choice of prayers is offered in every stage of the celebration. It may be here sufficient to observe, that Indrū, or the firmament, fire, the sun, the moon, water, air, the spirits, the atmosphere and the earth, are the objects most frequently addressed; and the various and repeated sacrifices with fire, and the drinking of the milky juice of the moonplant, or acid asclepias, furnish abundant occasion for numerous prayers adapted to the many stages of those religious rites. I shall, therefore, select for remark such prayers, as seem most singular; rather than such, as might appear the fairest specimens of this vādū.

18. "In the fifteenth chapter of the first book, there are two hymns ascribed to Kootsū and also to Tritū, son of water. Three ascetics, brothers it should seem, since they are named in another portion of the vādū as (Aptyū) sons of water (ūp), were oppressed with thirst while

travelling in a sandy desert. At length, they found a well, and one of them descended into it, and thence lifted water for his companions; but the ungrateful brothers stole his effects, and left him in the well, covering it with a heavy cart wheel. In his distress he pronounced the hymns in question. It appears from the text, that Kootsū also was once in similar distress; and pronounced the same or a similar invocation: and, for this reason, the hymns have been placed by the compiler of the vādū, among those, of which Kootsū is the author.

19. "The twenty-third chapter of the same book commences with a dialogue between Ūgūstyū, Indrū and the Mūroots; and the remainder of that, with the whole of the twenty-fourth chapter, comprises twenty-six hymns addressed by Ūgūstyū, to those divinities, and to the Ūshwins, fire, the sun, and some other deities. The last of these hymns was uttered by Ūgūstyū under the apprehension of poison; and is directed by rituals to be used as an incantation against the effects of venom. Other incantations, applicable to the same purpose, occur in various parts of the vādū; for example, a prayer by Vūshist'hū for preservation from poison (book 7. ch. 3. § 18.)

20. "The third book, distributed into five chapters, contains invocations by Vishwūmitrū, son of Gat'hinū, and grandson of Kooshika. The last hymn or sōōktū, in this book, consists of six prayers, one of which includes the celebrated gayūtrē. This remarkable text is re-

peated, more than once, in other vādūs ; but, since Vishwamitrū is acknowledged to be the rishee to whom it was first revealed, it appears, that its proper and original place is in this hymn. I therefore subjoin a translation of the prayer, which contains it, as also the preceding one, (both of which are addressed to the sun ;) for the sake of exhibiting the Indian priest's confession of faith with its context ; after having, in former essays, given more than one version of it apart from the rest of the text. The other prayers, contained in the same sōōktū being addressed to other deities, are here omitted.

21. ' This new and excellent praise of thee, O splendid, playful, sun (Pooshūn) is offered by us to thee. Be gratified by this my speech : approach this craving mind, as a fond man seeks a woman. May that sun (Pooshūn) who contemplates, and looks into, all worlds, be our protector.'

22. ' LET US MEDITATE ON THE ADORABLE LIGHT OF THE DIVINE RULER (Savitrēē): MAY IT GUIDE OUR INTELLECTS. Desirous of food, we solicit the gift of the splendid sun (Savitrēē), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitrēē) with oblations and praise.'

23. ' The two last hymns, in the third chapter of the 7th book, are remarkable ; as being addressed to the guardian spirit of a dwelling house, and used as prayers, to be recited with oblations, on build-

ing a house. The legend, belonging to the second of these hymns, is singular: Vūshist'hū, coming at night to the house of Vūroonū, (with the intention of sleeping there, say some, but as others affirm, with the design of stealing grain to appease his hunger after a fast of three days;) was assailed by the house dog. He uttered this prayer, or incantation, to lay asleep the dog who was barking at, and attempting to bite him. A literal version of the first of those hymns is here subjoined: -

24. 'Guardian of this abode! be acquainted with us; be to us a wholesome dwelling; afford us what we ask of thee; and grant happiness to our bipeds and quadrupeds. Guardian of this house, increase both us and our wealth. Moon! while thou art friendly, may we, with our kine and our horses, be exempted from decrepitude: guard us as a father protects his offspring. Guardian of this dwelling! may we be united with a happy, delightful and melodious abode afforded by thee: guard our wealth now under thy protection, or yet in expectancy: and do thou defend us.'

25. "The fourth hymn, in the fourth chapter, concludes with a prayer to Roodrū, which being used with oblations after a fast of three days, is supposed to ensure a happy life of a hundred years. In the sixth book, three hymns occur, which, being recited with worship to the sun, are believed to occasion a fall of rain after the lapse of five days: the two first are aptly addressed to a cloud; and the third is

so, to frogs, because these had croaked, while Vūshist'hū recited the preceding prayers, which circumstance he accepted as a good omen.

26. " The sixth chapter of the tenth book closes with two hymns, the prayer of which is the destruction of enemies, and which are used at sacrifices for that purpose.

27. " The seventh chapter opens with a hymn, in which Sogrya sur-named Savitrē, the wife of the moon, is made the speaker; as Duk-shina, daughter of Prūjapūtee; and Jūhū, daughter of Brūmha, are, in subsequent chapters. A very singular passage occurs in another place, containing a dialogue between Yūmū, and his twin sister Yū-moona, whom he endeavours to seduce; but his offers are rejected by her with virtuous expostulation.

28. " Near the close of the tenth chapter, a hymn, in a very different style of composition, is spoken by Vach, daughter of Ūmṇhrinū, in praise of herself as the supreme and universal soul. Vach, it should be observed, signifies speech; and she is the active power of Brūmha, proceeding from him. The following is a literal version of this hymn, which is expounded by the commentator, consistently with the theological doctrines of the vādūs.

29. ' I range with the roodrūs, with the vūsoos, with the ūdityūs, and with the uswūdāvūs. I uphold both the sun and the ocean [Mi-

trū and Vūroonū], the firmament [Indrū], and fire, and both the Ūshwins. I support the moon [Sōmū], destroyer [of foes]; and [the sun entitled] Twūshtree, Pooshūnū, or Bhūgū. I grant wealth to the honest votary, who performs sacrifices, offers oblations, and satisfies [the deities]. Me, who am the queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship, the gods render, universally, present every where, and pervader of all beings. • He who eats food through me, as he, who sees, who breathes, or who hears, through me, yet knows me not, is lost; hear then the faith which I pronounce. Even I declare this self, who is worshipped by gods and men: I make strong whom I choose; I make him Brūmha, holy, and wise. For Roodrū I bend the bow, to slay the demon, foe of Brūmha; for the people I make war [on their foes], and I pervade heaven and earth. I bore the father on the head of this [universal mind], and my origin is in the midst of the ocean: and, therefore, do I pervade all beings, and touch this heaven with my form. Originating all beings, I pass like the breeze; I am above this heaven, beyond this earth; and what is the great one, that am I?

30. “The tenth chapter closes with a hymn to night; and the eleventh begins with two hymns relative to the creation of the world. Another, on this subject, was translated in a former essay; • it is the last hymn, but one, in the *rigvādū*; and the author of it is Ūghū-

mürshünũ (a son of Mũdhoochhündũ), from whom it takes the name by which it is generally cited. The other hymns are not ascribed to any ascertained author. Prũjapũtee, surnamed Pũrũmāsht'hee, and his son Yũjnyũ, are stated as the original speakers. But, of these names, one is a title of the primeval spirit; and the other seems to allude to the allegorical immolation of Brũhma.

31. "The preceding quotations may be sufficient to show the style of this part of the vādũ; which comprehends the prayers and invocations.

*Ria
Bramhũ*

32. "Another part belonging, as it appears, to the same vādũ, is entitled Atũrāyũ Bramhũnũ. It is divided into eight books (pũnjika), each containing five chapters or lectures (ũdhyũnũ), and subdivided into an unequal number of sections (chũndũ), amounting in the whole to two hundred and eighty-five. Being partly in prose, the number of distinct passages contained in those multiplied sections need not be indicated.

33. "For want either of a complete commentary*, or of an explanatory index, I cannot undertake, from a cursory perusal, to describe the whole contents of this part of the vādũ. I observe, however, many curious passages in it, especially towards the close. The seventh

* "I possess three entire copies of the text, but a part only of the commentary by Sayũnacharyũ."

book had treated of sacrifices performed by kings: the subject is continued in the first four chapters of the eighth book; and three of these relate to a ceremony for the consecration of kings, by pouring on their heads, while seated on a throne prepared for the purpose, water mixed with honey, clarified butter, and spirituous liquors, as well as two sorts of grass and the sprouts of corn. This ceremony, called ūbhishākū, is celebrated on the accession of a king; and subsequently, on divers occasions, as part of the rites belonging to certain solemn sacrifices performed for the attainment of particular objects.

34. "The mode of its celebration is the subject of the second chapter of the eighth book; or thirty-seventh chapter, reckoned (as is done by the commentator) from the beginning of the atūrāyū. It contains an instance, which is not singular in the vādūs, though it be rather uncommon in their didactic portion, of a disquisition on a difference of opinion among inspired authors. 'Some,' it says, 'direct the consecration to be completed with the appropriate prayer, but without the sacred words (vyahritis), which they here deem superfluous: others, and particularly Sūtyūkamū, son of Javala, enjoin the complete recitation of those words, for reasons explained at full length; and Oodālūkū, son of Ūroonū, has therefore so ordained the performance of the ceremony.

35. "The thirty-eighth chapter (or 3d of the 8th book) describes

a supposed consecration of Indrū, when elected by the gods to be their king. It consists of similar, but more solemn, rites; including, among other peculiarities, a fanciful construction of his throne with texts of the vādū; besides a repetition of the ceremony of consecration in various regions, to ensure universal dominion.

36. "Thus consecrated by that great-inauguration, Indrū subdued all conquerable [earths], and won all worlds: he obtained over all the gods, supremacy, transcendant rank and pre-eminence. Conquering in this world [below,] equitable domination, happiness, sole dominion, separate authority, attainment of the supreme abode, sovereignty, mighty power and superior rule; becoming a self-existent being and independent ruler, exempt from [early] dissolution; and reaching all [his] wishes in that celestial world, he became immortal: he became immortal.'

37. "The thirty-ninth chapter is relative to a peculiarly solemn rite, performed in imitation of the fabulous inauguration of Indrū. It is imagined that this celebration becomes a cause of obtaining great power and universal monarchy; and the three last sections of the chapter recite instances of its successful practice. Though replete with enormous and absurd exaggerations, they are here translated at full length,* as not unimportant, since many kings are mentioned, whose names are familiar in the heroic history of India.

* Mr. Colebrooke has given them at full length, but only a few paragraphs are here inserted.

38. " By this great inauguration similar to Indrū's, Toorū, son of Kūvūshū, consecrated Jūnūmājūyū, son of Pūrikshitū: and therefore did Jūnūmājūyū, son of Pūrikshitū, subdue the earth completely all around, and traverse it every way, and perform a sacrifice with a horse as an offering.

39. " He, perfect in his person, thus addressed [the priest, who was busy on some sacrifice] ' Invite me to this solemn rite, and I will give thee [to complete it] holy man! ten thousand elephants, and ten thousand female slaves.'

40. " On that subject these verses are every where chanted, ' Of the cows, for which the sons of Priyūmādhū assisted Ūdūmūyū in the solemn rite, this son of Ūtree gave them [every day] at noon, two thousand each, out of a thousand millions.'

41. " The son of Virōchūnū [Ūngū] unbound and gave, while his priest performed the solemn sacrifice, eighty thousand white horses fit for use.

42. " The son of Ūtree bestowed in gifts ten thousand women adorned with necklaces, all daughters of opulent persons, and brought from various countries.

43. " While distributing ten thousand elephants in Ūvūchūtroomū,

the holy son of Ūtree grew tired, and dispatched messengers to finish the distribution.

44. ‘ A hundred [I give] to you,’ ‘ A hundred to you:’ still the holy man grew tired ; and was at last forced to draw breath, while bestowing them by thousands.

45. “ On that subject too, these verses are every where chanted, ‘ Bhūrūtū distributed in Mūshnarū a hundred and seven thousand millions of black elephants, with white tusks, and decked with gold.’

46. “ A sacred fire was lighted for Bhūrūtū son of Dooshüntū, in Sachigoonū, at which a thousand bramhūns shared a thousand millions of cows a piece.

47. “ The fortieth and last chapter of the Ūitūrāyū Bramhūnū relates to the benefit of entertaining a poorōhitū, or appointed priest ; the selection of a proper person for that station ; and the mode of his appointment by the king ; together with the functions to be discharged by him. The last section describes rites to be performed, under the directions of such a priest, for the destruction of the king’s enemies.

48. “ Before I quit this portion of the vādū, I think it right to add, that the close of the seventh book contains the mention of several

monarchs, to whom the observance, there described, was taught by divers sages.

ॐ नमः—

49. “ The Ūtūrāyū Arūnyūkū is another portion of the Rīgṽdū. It comprises eighteen chapters or lectures unequally distributed in five books (arūnyūkū). The second, which is the longest, for it contains seven lectures, constitutes with the third an oopūnishūd of this vādū, entitled the Būvhrich Bramhūnū Oopūnishūd ; or, more commonly, the atūrāyū, as having been recited by a sage named Atūrāyū. The four last lectures of that second arūnyūkū, are particularly consonant to the theological doctrines of the vādantū ; and are accordingly selected by theologians of the vādantū school, as the proper Ūtūrāyū Oopūnishūd. The following is literally translated from this portion of the second Arūnyūkū :

50. “ Originally this [universe] was indeed soul only ; nothing else whatsoever existed, active [or inactive] !. He thought, ‘ I will create worlds : ’ thus he created these [various] worlds ; water, light, mortal [beings] and the waters. That water is the [region] above the heaven, which heaven upholds ; the atmosphere comprises light ; the earth is mortal ; and the regions below are ‘ the waters.’

51. “ He thought, ‘ these are indeed worlds ; I will create guardians of worlds.’ Thus he drew from the waters, and framed, an embodied being. He viewed him ; and of that being, so contemplated, the

mouth opened as an egg: from the mouth, speech issued; from speech, fire proceeded. The nostrils spread; from the nostrils, breath passed; from breath, air was propagated. The eyes opened: from the eyes, a glance sprung; from that glance, the sun was produced. The ears dilated: from the ears, came hearkening; and from that, the regions of space. The skin expanded: from the skin hair rose; from that, grew herbs and trees. The breast opened; from the breast mind issued: and, from mind, the moon. The navel burst: from the navel came deglutition; from that death. The generative organ burst: thence flowed productive seed; whence waters drew their origin.

52. " These deities, being thus framed, fell into this vast ocean; and to him they came with thirst and hunger: and him they thus addressed: ' Grant us a [smaller] size, wherein abiding we may eat food.' He offered to them [the form of] a cow: they said, ' that is not sufficient for us.' He exhibited to them [the form of] a horse: They said, ' neither is that sufficient for us.' He showed them the human form: they exclaimed: ' well done! ah! wonderful!' Therefore man alone is [pronounced to be] ' well formed.'

53. " He bade them occupy their respective places. Fire, becoming speech, entered the mouth. Air, becoming breath, proceeded to the nostrils. The sun, becoming sight, penetrated the eyes. Space became hearing and occupied the ears. Herbs and trees became hair and filled the skin. The moon, becoming mind, entered the breast.

Death, becoming deglutition, penetrated the navel; and water became productive seed and occupied the generative organ.

54. "Hunger and thirst addressed him, saying 'Assign us [our places].' He replied: 'You I distribute among these deities; and I make you participant with them.' Therefore is it, that to whatever deity an oblation is offered, hunger and thirst participate with him.

55. "He reflected, 'These are worlds, and regents of worlds: for them I will frame food.' He viewed the waters: from waters, so contemplated, form issued, and food is form, which was so produced.

56. "Being thus framed, it turned away, and sought to flee. The [primeval] man endeavoured to seize it by speech; but could not attain it by his voice: had he by voice taken it, [hunger] would be satisfied by naming food. He attempted to catch it by his breath; but could not inhale it by breathing: had he by inhaling taken it, [hunger] would be satisfied by smelling food. He sought to snatch it by a glance; but could not surprise it by a look: had he seized it by the sight, [hunger] would be satisfied by seeing food. He attempted to catch it by hearing: but could not hold it by listening: had he caught it by hearkening, [hunger] would be satisfied by hearing food. He endeavoured to seize it by his skin; but could not restrain it by his touch: had he seized it by contact, [hunger] would be satisfied by touching food. He wished to reach it by the mind, but

could not attain it by thinking : had he caught it by thought, [hunger] would be satisfied by meditating on food. He wanted to seize it by the generative organ, but could not so hold it : had he thus seized it, [hunger] would be satisfied by emission. Lastly, he endeavoured to catch it by deglutition ; and thus he did swallow it : that air, which is so drawn in, seizes food ; and that very air is the bond of life.

57. “ He [the universal soul] reflected ‘ How can this [body] exist without me?’ He considered by which extremity he should penetrate. He thought, ‘ If [without me] speech discourse, breath inhale, and sight view ; if hearing hear, skin feel, and mind meditate ; if deglutition swallow, and the organ of generation perform its functions ; then who am I?’

58. “ Parting the suture [sēcūmūn], he penetrated by this route. That opening is called the suture (vidhriti), and is the road to beatitude (nandūñū).

59. “ Of that soul, the places of recreation are three : and the modes of sleep, as many : this (pointing to the right eye) is a place of recreation ; this (pointing to the throat) is [also] a situation of enjoyment ; this (pointing to the heart) is [likewise] a region of delight.

60. “ Thus born [as the animating spirit], he discriminated the ele-

ments, [remarking] 'what else [but him] can I here affirm [to exist];' and he contemplated this [thinking] person, the vast expanse [exclaiming] it have I seen. Therefore is he named it-seeing (idūm-drū); it-seeing is indeed his name: and him, being it-seeing, they call, by a remote appellation, Indrū; for the gods generally delight in the concealment [of their name]. The gods delight in privacy.*

61. "This [living principle] is first, in man, a fetus, or productive seed, which is the essence drawn from all the members [of the body]: thus the man nourishes himself within himself. But, when he emits it into woman, he procreates that [fetus]: and such is its first birth.

62. "It becomes identified with the woman; and being such, as is her own body, it does not destroy her. She cherishes his ownself,† thus received within her; and, as nurturing him, she ought to be cherished [by him]. The woman nourishes that fetus: but he previously cherished the child, and further does so after its birth. Since he supports the child before and after birth, he cherishes himself: and that, for the perpetual succession of persons; for thus are these persons perpetuated. Such is his second birth.

* "Here, as at the conclusion of every division of an *opānishād*, or of any chapter in the didactic portion of the *vādās*, the last phrase is repeated."

† "For the man is identified with the child procreated by him."

63. " This [second] self becomes his representative for holy acts [of religion]; and that other [self], having fulfilled its obligations, and completed its period of life, deceases. Departing hence, he is born again [in some other shape]: and such is his third birth.

64. " This was declared by the holy sage. ' Within the womb, I have recognised all the successive births of these deities. A hundred bodies, like iron chains, hold me down : yet, like a falcon, I swiftly rise.' Thus spoke Vamūdāvū reposing in the womb : and possessing this [intuitive] knowledge, he rose, after bursting that corporeal confinement ; and, ascending to the blissful region of heaven, he attained every wish, and became immortal. He became immortal.'

65. " What is the soul? that we may worship him. Which is the soul? Is it that, by which [a man sees] ? by which he hears ? by which he smells odours ? by which he utters speech ? by which he discriminates a pleasant or unpleasant taste ? is it the heart [or understanding] ? or the mind [or will] ? Is it sensation ? or power ? or discrimination ? or comprehension ? or perception ? or retention ? or attention ? or application ? or haste [or pain] ? or memory ? or assent ? or determination ? or animal action ? or wish ? or desire ?

66. " All those are only various names of apprehension. But this [soul, consisting in the faculty of apprehension,] is Brūmha ; he is Indrū ; he is (Prūjapūtee) the lord of creatures : these gods are he ;

and so are the five primary elements, earth, air, the etherial fluid, water and light^{*}: these, and the same joined with minute objects and other seeds [of existence], and [again] other [beings] produced from eggs, or born in wombs, or originating in hot moisture, or springing from plants; whether horses, or kine, or men, or elephants, whatever lives, and walks or flies, or whatever is immovable [as herbs and] trees: all that is the eye of intelligence. On intellect [every thing] is founded: the world is the eye of intellect; and intellect is its foundation. Intelligence is (Brūmhū) the great one.

67. "By this [intuitively] intelligent soul, that sage ascended from the present world to the blissful region of heaven; and, obtaining all his wishes, became immortal. He became immortal.

68. "May my speech be founded on understanding: and my mind be attentive to my utterance. Be thou manifested to me, O self-manifested [intellect]! For my sake [O speech and mind!] approach this vādū. May what I have heard, be unforgotten: day and night may I behold this, which I have studied. Let me think the reality: let me speak the truth. May it preserve me; may it preserve the teach-

* "Brūmha (in the masculine gender) here denotes, according to commentators, the intelligent spirit, whose birth was in the mundane egg; from which he is named Hirṇyagūrbhū. Indrū is the chief of the gods or subordinate deities; meaning the elements and planets. Prājāpātee is the first embodied spirit, called Viraj, and described in the preceding part of this extract. The gods are fire and the rest, as there stated." *

er; me may it preserve; the teacher may it preserve; the teacher may it preserve; may it preserve the teacher.

69. " Another oopūnishūd of this vādū, appertaining to a particular shakha of it, is named from that, and from the bramhūnū of which it is an extract, koushēetūkēē bramhūnū oopūnishūd. From an abridgment of it (for I have not seen the work at large), it appears to contain two dialogues; one, in which Indrū instructs Prū-tūrdūnū in theology; and another, in which Ūjatūshūtroo, king of Kashēē, communicates divine knowledge to a priest named Balakee. A similar conversation between these two persons is found likewise in the vrihud arūnyū of the yūjoorvādū; as will be subsequently noticed. Respecting the other contents of the bramhūnū, from which these dialogues are taken, I have not yet obtained any satisfactory information.

70. " The abridgment above-mentioned occurs in a metrical paraphrase of twelve principal oopūnishūds, in twenty chapters, by Vid-yarūnyū, the preceptor of Madhūvū acharyū. He expressly states koushēetūkēē as the name of a shakha of the rigvādū.

71. " The original of the koushēetūkēē was among the portions of the vādū, which Sir Robert Chambers collected at Benares; according to a list, which he sent to me some time before his departure from India. A fragment of an oopūnishūd, procured at the same

place by Sir William Jones, and given by him to Mr. Blaquiere, is marked in his hand writing, "The beginning of the kouśhēetūkēe." In it, the dialogists are Chitrū surnamed Gangayūnee, and Shwātū-kātoo with his father Ooddalūkū, son of Ūroonū.

The Yūjoorvādū.

72. "The Vajūsūnāyēē, or white Yūjoosh, is the shortest of the vādūs, so far as respects the first and principal part, which comprehends the mūntrūs. The sūnhita, or collection of prayers and invocations belonging to this vādū, is comprised in forty lectures (ūdhya-yū), unequally subdivided into numerous short sections (kūndika); each of which, in general, constitutes a prayer or mūntrū. It is also divided, like the rigvādū, into ūnoovakūs, or chapters. The number of ūnoovakūs, as they are stated at the close of the index to this vādū, appears to be two hundred and eighty-six: the number of sections or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, containing from thirteen to a hundred and seventeen sections (kūndika).*

73. "Though called the yūjoorvādū, it consists of passages, some of which are denominated rich, while only the rest are strictly yūjoosh. The first are, like the prayers of the rigvādū, in metre: the others are either in measured prose, containing from one to a hundred

* "I have several copies of Madhyūndintū's white yūjoosh, one of which is accompanied by a commentary entitled Vādūdēepā; the author of which, Mūhēēdīrū, consulted the commentaries of Oovūtū and Madhūvū, as he himself informs us in his preface.

and six syllables ; or such of them, as exceed that length, are considered to be prose reducible to no measure.

74. "The yūjoorvādū relates chiefly to oblations and sacrifices, as the name itself implies.* The first chapter and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon : but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire, and the sacrifice of victims : the five next relate chiefly to a ceremony called ūgnishtōmū, which includes that of drinking the juice of the acid aselepias. The two following relate to the vajūpāyū and rajūsōōya ; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire, and the ceremony, named soutramūnee, which was the subject of the last section of the tenth chapter, occupies three other chapters from the nineteenth to the twenty-first. The prayers to be used at an ushwūmādhū, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters ; the soutramūnee and ūshwūmādhū are completed in two others, and the the poorooshūmādhū, or cere-

* "Yūjoosh is derived from the verb yāj, to worship or adore. Another etymology is sometimes assigned : but this is most consistent with the subject ; viz. (yujyū) sacrifices, and (how) oblations to fire."

mony performed as the type of the allegorical immolation of Narayññ, fills the thirtieth and thirty-first chapters. The three next belong to the sũrvũmãdhũ, or prayers and oblations for universal success. A chapter follows on the pitrimãdhũ, or obsequies in commemoration of a deceased ancestor : and the five last chapters contain such passages of this vãdũ, as are ascribed to Dũdhyũch, son or descendant of Ũt'ũrvũn : four of them consist of prayers applicable to various religious rites, as sacraments, lustrations, penance, &c. ; and the last is restricted to theology.

75. " Excepting these five chapters, most of the passages contained in the preceding part of this collection of prayers, are attributed to divine personages ; many are ascribed to the first manifested being, named Prũjapũtee, Pũrũmãshthẽe, or Naráyũñũ Poorooshũ ; some are attributed to Swũyũmbhoo Brũmhũ, or the self-existent himself : the reputed authors of the rest are Vrihũspũtee, Indrũ, Vũroonũ, and the ũshwĩns : except a few scattered passages, which are ascribed to Vũshist'hũ, Vishwamitrũ, Vamũdãvũ, Mũdhoochhũndũs, Mãdhatit'hu, and other human authors ; and some texts, for which no risheẽ is specified in the index, and which are therefore assigned either to the sun (Vivũshwũt, or Adĩtyũ) ; as the deity supposed to have revealed this vãdũ ; or to Yajnyũwũlkyũ, as the person who received the revelation : in the same manner, as the unappropriated passages of the rigvãdũ are assigned to Prũjapũtee, or Brũmha.

77. "Several prayers and hymns of the yūjoorvādū have been already translated in former essays*; and may serve as a sufficient example of the style of its composition. . I shall here insert only two remarkable passages. The first is the beginning of the prayers of the sūrvūmādhū. It constitutes the thirty-second lecture, comprising two chapters (ūnoovakū) and sixteen verses.

78. "Fire is that [original cause]: the sun is that; so is air; so is the moon: such too is that pure Brūmhū, and those waters, and that lord of creatures. Moments [and other measures of time] proceeded from the effulgent person, whom none can apprehend [as an object of perception], above, around or in the midst. Of him, whose glory is so great, there is no image; he it is, who is celebrated in various holy strains. Even he is the god, who pervades all regions: he is the first born: it is he, who is in the womb; he, who is born; and he, who will be produced: he severally, and universally, remains with [all] persons.

79. "He, prior to whom, nothing was born; and who became all beings; himself the lord of creatures, with (a [body composed of] sixteen members, being delighted by creation, produced the three luminaries [the sun, the moon, and fire].

80. "To what god should we offer oblations, but to him, who

* "Asiatic Researches vol. V. and VI."

made the fluid sky and solid earth, who fixed the solar orb (swür), and celestial abode (nakū), and who framed drops [of rain] in the atmosphere? To what god should we offer oblations, but to him, whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the sun risen above them.

81. "The wise man views that mysterious [being]; in whom the universe perpetually exists, resting on that sole support. In him, this [world] is absorbed: from him, it issues: in creatures, he is twined and wove, with various forms of existence. Let the wise man, who is conversant with the import of revelation, promptly celebrate that immortal being, the mysteriously existing and various abode; he, who knows its three states [its creation, continuance and destruction], which are involved in mystery, is father of the father. That [Brūmhū], in whom the gods attain immortality, while they abide in the third [or celestial] region, is our venerable parent, and the providence which governs all worlds.

82. "For opulence and wisdom, I solicit this wonderful lord of the altar, the friend of Indrū, most desirable [fire]: may this oblation be effectual. Fire! make me, this day, wise by means of that wisdom, which the gods and the fathers worship: be this oblation efficacious. May Vūroonū grant me wisdom; may fire and Prūjapūtee confer on

me sapience ; may Indrū and air vouchsafe me knowledge ; may providence give me understanding : be this oblation happily offered ! May the priest and the soldier both share my prosperity ; may the gods grant me supreme happiness : to thee, who art that [felicity], be this oblation effectually presented.

83. “ The fortieth and last chapter of this vādū is an oopūnishūd, as before intinkated, which is usually called ēēsha-vasyūm, from the two initial words ; and sometimes ēēsha ’dhyayū, from the first word ; but the proper title is ‘ oopūnishūd of the vajūsūnāyū sūnhita.’ The author, as before-mentioned, is Dūdhīūch, son or descendant of Ūt’hūr-vūn. A translation of it has been published in the posthumous works of Sir William Jones.

84. “ The second part of this vādū, appertaining to the madhyūn-dinū shakha, is entitled the shūtūpūt’hū bramhūnū ; and is much more copious than the collection of prayers. It consists of fourteen books (kandū) unequally distributed in two parts (bhagū) : the first of which contains ten books ; and the second, only four. The number of lectures (ūdhyayū), contained in each book, varies ; and so does that of the bramhūnūs or seperate precepts, in each lecture. Another mode of division, by chapters (prūpatūkū), also prevails throughout the volume : and the distinction of bramhūnūs, which are again subdivided into short sections (kūndika), is subordinate to both modes of division.

85. " The fourteen books, which constitute this part of the vādū, comprise a hundred lectures corresponding to sixty-eight chapters. The whole number of distinct articles entitled bramhūnū is four hundred and forty: the sections (kūndika) are also counted, and are stated at 7624.

86. " The same order is observed in this collection of precepts concerning religious rites, which had been followed in the arrangement of the prayers belonging to them. The first and second books treat of ceremonies on the full and change of the moon; the consecration of the sacrificial fire, &c. The third and fourth relate to the mode of preparing the juice of the acid asclepias, and other ceremonies connected with it, as the jyōtishtōmñ, &c. The fifth is confined to the vajūpāyū, and rajūsooyū. The four next teach the consecration of sacrificial fire: and the tenth, entitled ūgne rūhūshyū, shows the benefits of these ceremonies. The three first books of the second part are stated by the commentator, as relating to the soutramñce and ūshwūmādhū; and the fourth, which is the last, belongs to theology. In the original, the thirteenth book is, specially, denominated ūshwūmādhū; and the fourteenth is entitled vrihūd arūnyūkū.

87. " The ūshwūmādhū and poorooshūmādhū, celebrated in the manner directed by this vādū, are not really sacrifices of horses and men. In the first-mentioned ceremony, six hundred and nine ani-

mals of various prescribed kinds, domestic and wild, including birds, fish, and reptiles, are made fast, the tame ones, to twenty-one posts, and the wild, in the intervals, between the pillars : and, after certain prayers have been recited, the victims are let loose without injury. In the other, a hundred and eighty-five men of various specified tribes, characters, and professions, are bound to eleven posts : and, after the hymn, concerning the allegorical immolation of Narayñũ, has been recited, these human victims are liberated unhurt : and oblations of butter are made on the sacrificial fire. This mode of performing the ũshwũmādhũ and poorooshũmādhũ, as emblematic ceremonies, not as real sacrifices, is taught in this vādũ : and the interpretation is fully confirmed by the rituals, and by commentators on the sũnhita and bramhũnũ ; one of whom assigns as the reason, ‘ because the flesh of victims, which have been actually sacrificed at a yajnyũ, must be eaten by the persons, who offer the sacrifice : but a man cannot be allowed, much less required, to eat human flesh.’ It may be hence inferred, or conjectured at least, that human sacrifices were not authorized by the vādũ itself : but were either then abrogated, and an emblematical ceremony substituted in their place ; or they must have been introduced in later times, on the authority of certain pooranũs or tũntrũs fabricated by persons, who, in this as in other matters, established many unjustifiable practises on the foundation of emblems and allegories, which they misunderstood.

88. “ The horse which is the subject of the religious ceremony

called ūshwūmādhū, is also, avowedly, an emblem of Viraj, or the primeval and universal manifested being. In the last section of the taittirēyū yūjoorvādū, the various parts of the horse's body are described, as divisions of time, and portions of the universe: 'morning is his head; the sun, his eye; air, his breath; the moon, his ear,' &c. A similar passage in the 14th book of the shūtūpūt'hū bramhūnū describes the same allegorical horse for the meditation of such, as cannot perform an ūshwūmādhū; and the assemblage, of living animals, constituting an imaginary victim, at a real ūshwūmādhū, equally represent the universal being, according to the doctrines of the Indian scripture. It is not, however, certain, whether this ceremony did not also give occasion to the institution of another, apparently not authorized by the vādūs, in which a horse was actually sacrificed.

89. "The vrihūd arūnyūkū, which constitutes the fourteenth book of the shūtūpūt'hū bramhūnū, is the conclusion of the Vajūsūnāyēcē or white Yūjoosh. It consists of seven chapters or eight lectures: and the five last lectures, in one arrangement, corresponding with the six last lectures, in the other, form a theological treatise, entitled the vrihūd oopūnishūd, or vajūsūnāyēcē bramhūnū oopūnishūd, but more commonly cited as the vrihūd arūnyūkū. The greatest part of it is in dialogue; and Yajnyūwūlkyū is the principal speaker.

90. "To convey some notion of the scope and style of this oopū-

nishūd, I shall here briefly indicate some of the most remarkable passages; and chiefly those, which have been paraphrased by Vid-yarūnyū. A few others have been already cited; and the following appears likewise to deserve notice.

91. "Towards the beginning of the vrihūd arūnyūkū, a passage concerning the origin of fire hallowed for an ūshwūmādū, opens thus: 'Nothing existed in this world, before [the production of mind]: this universe was encircled by death eager to devour; for death is the devourer. He framed mind, being desirous of himself becoming endued with a soul.'

92. "Here, the commenators explain death to be the intellectual being, who sprung from the golden mundane egg: and the passage, before cited from the rigvādū, where the primeval existence of death is denied, may be easily reconciled with this, upon the Indian ideas of the periodical destruction and renovation of the world, and finally of all beings but the supreme one.

93. "The first selection by Vid-yarūnyū, from this oopūnishūd, is the fourth article (bramhūnū) of the third lecture of the vrihūd arūnyūkū. It is descriptive of Viraj, and begins thus:

94. "Thus [variety of forms] was, before [the production of body], soul, bearing a human shape. Next, looking around, that [primeval being] saw nothing but himself; and he, first, said "I am I." There-

fore, his name was, "I:" and, thence, even now, when called, [a man] first answers "it is I," and then declares any other name, which appertains to him.

95. "Since he, being anterior to all this [which seeks supremacy,] did consume by fire all sinful [obstacles to his own supremacy], therefore does the man, who knows this [truth], overcome him, who seeks to be before him.

96. "He felt dread; and, therefore, man fears, when alone. But he reflected, 'Since nothing exists besides myself, why should I fear?' Thus his terror departed from him; for what should he dread since fear must be of another?

97. "He felt not delight; and therefore, man delights not, when alone. He wished [the existence of] another; and instantly he became such, as is man and woman in mutual embrace. He caused this, his own self, to fall in twain; and thus became a husband and a wife. Therefore, was this [body, so separated,] as it were an imperfect moiety of himself: for so Yajnyūwūlkyū has pronounced it. This blank, therefore, is completed by woman. He approached her; and, thence, were human beings produced..

98. "She reflected, doubtingly; 'how can he, having produced me from himself, [incestuously] approach me? I will now assume a

disguise.' She became a cow; and the other became a bull, and approached her; and the issue were kine. She was changed into a mare, and he into a stallion; one was turned into a female ass, the other into a male one: thus did he again approach her; and the one-hoofed kind was the offspring. She became a female goat, and he a male one; she was an ewe, and he a ram: thus he approached her; and goats and sheep were the progeny. In this manner, did he create every existing pair whatsoever, even to the ants [and minutest insect.]

99. "The sequel of this passage is also curious; but is too long to be here inserted. The notion of Viraj dividing his own substance into male and female, occurs in more than one pooranū. So does that of an incestuous marriage and intercourse of the first Mūnoo with his daughter Shūtūroopa: and the commentators on the oopūnishūd understand that legend to be alluded to in this place. But the institutes, ascribed to Mūnoo, make Viraj to be the issue of such a separation of persons, and Mūnoo himself to be his offspring.

100. "The author of the paraphrase before-mentioned has next selected three dialogues from the fourth lecture or chapter of the vridhādarūnyūkū. In the first, which begins the chapter and occupies three articles (brahmūnūs), a conceited and loquacious priest, named Balakee (from his mother Būlaka), and Gargyū (from his ancestor Gūrgū), visits Ūjatūshūtroo, king of Kashēē, and offers to communi-

cate to him the knowledge of God. The king bestows on him a liberal recompense for the offer; and the priest unfolds his doctrine, saying he worships, or recognizes, as God, the being who is manifest in the sun; him, who is apparent in lightning, in the ethereal elements, in air, in fire, in water, in a mirror, in the regions of space, in shade, and in the soul itself. The king who was, as it appears, a well instructed theologian, refutes these several notions, successively; and, finding the priest remain silent, asks 'is that all you have to say?' Gargyũ replies, 'that is all.' Then, says the king, 'that is not sufficient for the knowledge of God.' Hearing this, Gargyũ proposes to become his pupil. The king replies, 'It would reverse established order, were a priest to attend a soldier in expectation of religious instruction: but I will suggest the knowledge to you.' He takes him by the hand; and, rising, conducts him to a place, where a man was sleeping. He calls the sleeper by various appellations suitable to the priest's doctrine; but without succeeding in awakening him: he then rouses the sleeper by stirring him; and, afterwards addressing the priest, asks, 'While that man was thus asleep, where was his soul, which consists in intellect? and whence came that soul when he was awakened?' Gargyũ could not solve the question: and the king then proceeds to explain the nature of soul and mind, according to the received notions of the vādanũ. As it is not the purpose of this essay to consider those doctrines, I shall not here insert the remainder of the dialogue.

101. "The next, occupying a single article, is a conversation between Yajnyūwülkyū and his wife Maitrāyēē. He announces to her his intention of retiring from the civil world ; requests her consent, and proposes to divide his effects between her, and his second wife Katyayūnēē. She asks, 'Should I become immortal, if this whole earth, full of riches, were mine ?' 'No,' replies Yajnyūwülkyū, 'riches serve for the means of living ; but immortality is not attained through wealth.' Maitrāyēē declares she has no use, then, for that, by which she may not become immortal ; and solicits from her husband the communication of the knowledge, which he possesses, on the means, by which beatitude may be attained. Yajnyūwülkyū answers, 'Dear wert thou to me ; and a pleasing [sentiment] dost thou make known : come, sit down ; I will expound [that doctrine] ; do thou endeavour to comprehend it.' A discourse follows, in which Yajnyūwülkyū elucidates the notion, that abstraction procures immortality ; because affections are relative to the soul, which should therefore be contemplated and considered in all objects, since every thing is soul ; for all general and particular notions are ultimately resolvable into one, whence all proceed, and in which all merge ; and that is identified with the supreme soul, through the knowledge of which beatitude may be attained.

102. "I shall select, as a specimen of the reasoning in this dialogue, a passage which is material on a different account ; as it contains an enumeration of the vādūs, and of the various sorts of pas-

pages which they comprise; and tends to confirm some observations hazarded at the beginning of this essay.

103. 'As smoke and various substances, separately issue from fire lighted with moist wood; so from this great being, were respired, the *rigvādū*, the *yūjoorvādū*, the *samūvādū*, and the *ūt'hūrvūn* and *ūngirūs*; the *itihāsū* and *pooranū*; the sciences and *oopūnishūds*; the verses and aphorisms; the expositions and illustrations; all these were breathed forth by him.'

104. "The commentators remark, that four sorts of prayers (*mūntrū*), and eight kinds of precepts (*bramhūnū*) are here stated. The fourth description of prayers comprehend such as were revealed to, or discovered by, *Ūt'hūrvūn* and *Ūngirūs*: meaning the *at'hūrvūnū vādū*. The *itihāsū* designates such passages in the second part of the *vādus* entitled *bramhūnū*, as narrate a story: for instance, that of the nymph *Oorvūshēē* and the king *Pooroorūvūs*. The *pooranū* intends those, which relate to the creation and similar topics. 'Sciences' are meant of religious worship. 'Verses' are memorial lines. 'Aphorisms' are short sentences in a concise style. 'Expositions' interpret such sentences; and 'illustrations' elucidate the meaning of the prayers.

105. "It may not be superfluous to observe in this place, that the *itihāsū* and *pooranūs*, here meant, are not the mythological poems

bearing the same title ; but certain passages of the Indian scriptures, which are interspersed among others, throughout that part of the vādūs, called bramhūnū, and instances of which occur in more than one quotation in the present essay.

106. " The dialogue between Yajnyūwülkyū and Maitrāyē, above-mentioned, is repeated towards the clole of the sixth lecture, with a short and immaterial addition to its introduction. In this place, it is succeeded by a discourse on the unity of the soul ; said, towards the conclusion, to have been addressed, to the two Ūswins, by Dūd'hy-ūch, a descendant of Ūt'hürvūn.

107. " The fifth and sixth lectures of this oopūnishūd consist of dialogues, in which Yajnyūwülkyū is the chief discourser.

108. The sixth lecture comprises two dialogues between Yajnyūwülkyū, and the king Jūnūkū, and concludes with repeating the list of teachers, by whom, successively, this part of the vādū was taught.

109. " Concerning the remainder of the vrihūd arūnyūkū, I shall only observe, that it is terminated by a list of teachers.

110. " The copy, belonging to the kanwū shakha, subjoins a further list stated by the commentators to be common to all the shakhas of the vajin or vajūsūnāyee yūjoorvādū, and to be intended for

the tracing of that vādū up to its original revelation. It begins from the son of Sanjēēvēē, who was fifth, descending from Yajnyū-wūlkyū, in the lists above-mentioned; and it ascends by ten steps, without any mention of that saint, to Toorū surnamed Kavūshāyū, who had the revelation from Prūjapūtec; and he from Brūmhū.

111. "Before I proceed to the other yūjoorvādū, I think it necessary to remark, that the Indian saint last-mentioned (Toorū, son of Kūvūshū) has been named in a former quotation from the aitūrāyū, as the priest who consecrated Jūnūmājūyū son of Pūrikshit. It might, at the first glance, be hence concluded that he was contemporary with the celebrated king, who is stated in Hindoo history to have reigned at the beginning of the kūlee age. But, besides the constant uncertainty respecting Indian saints, who appear and re-appear in heroic history at periods most remote, there is in this, as in many other instances of the names of princes, a source of confusion and possible error, from the recurrence of the same name, with the addition even of the same patronymick, for princes remote from each other. Thus, according to pooranūs, Pūrikshit, third son of Kooroo, had a son named Jūnūmājūyū; and he may be the person here meant, rather than one of the same name, who was the great grandson of Ūrjoonū.

112. "The Taittirēyū, or Black Yūjoosh, is more copious (I mean in regard to mūntrūs,) than the white yūjoosh, but less so than the rigvādū. Its sūnhita, or collection of prayers, is arranged in seven

books (ūshtūkū or kandū), containing from five to eight lectures or chapters (ūdhyayū, prūshnū, or prūpatūkū). Each chapter, or lecture, is subdivided into sections (ūnoovakū), which are equally distributed in the third and sixth books; but unequally in the rest. The whole number exceeds six hundred and fifty.

113. "Another mode of division, by kandūs, is stated in the index. In this arrangement, each book (kandū) relates to a separate subject; and the chapters (prūshnū), comprehended in it, are enumerated and described. Besides this, in the sūnhita itself, the texts contained in every section are numbered; and so are the syllables in each text.

114. "The first section (ūnoovakū), in this collection of prayers, corresponds with the first section (kūndika) in the white yūjoosh: but all the rest differ; and so does the arrangement of the subjects. Many of the topics are indeed alike in both vādūs; but differently placed, and differently treated. Thus the ceremony called rajūsooyū occupies one kandū, corresponding with the eighth prūshnū of the first book (ūshtūkū); and is preceded by two kandūs, relative to the vajūpāyū and to the mode of its celebration, which occupy fourteen sections in the preceding prūshnū. Consecrated fire is the subject of four kandūs, which fill the fourth and fifth books. Sacrifice (ūdhwūrū) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh

2nd last book ; which treats largely on the *jyōtishtōmū*, including the forms of preparing and drinking the juice of acid asclepias. The *ūshūmādhū*, *nrimādhū*, and *pitrimādhū*, are severally treated of in their places ; that is, in the collection of prayers and in the second part of this *vādū*. Other topics, introduced in different places, are numerous ; but it would be tedious to specify them at large.

115. “ Among the rishis of the texts, I observe no human authors : nine entire *kandūs*, according to the second arrangement* indicated by the index, appear to be ascribed to *Prūjūpūtee* or the lord of creatures ; as many to *Sōmū* or the moon ; seven to *Ūgneec* or fire ; and sixteen to all the gods. Possibly, some passages may be allotted by the commentators to their real authors, though not pointed out by the index for the *atrāyēē shakha*.

116. “ Several prayers from this *vādū* have been translated in former essays.* Other very remarkable passages have occurred on examining this collection of *mūntrūṣṭ*. The following, from the seventh and last book, is chosen as a specimen of the *taittirēyū yūjoorvādū*. Like several before-cited, it alludes to the Indian notions of the creation ; and, at the risk of sameness, I select passages relative to that topic, on account of its importance in explaining the creed of the an-

* “ Asiatic Researches, vol. V. and VII.”

† “ I have several complete copies of the text : but only a part of the commentary by *Sāyānā*.”

cient Hindoo religion. The present extract was recommended for selection by its allusion to a mythological notion, which apparently gave origin to the story of the Vūrahū-ūvūtarū; and from which an astronomical period, entitled kūlpū, has perhaps been taken.

117. 'Waters [alone] there were; this world originally was water. In it, the lord of creation moved, having become air: he saw this [earth]; and upheld it, assuming the form of a boar (vūrahū); and then moulded that [earth], becoming Vishwūkūrmūn, the artificer of the universe. It appeared (ūprūthūtū,) and was manifest (pāt'hivēē); and therefore is that name (Prit'hivēē) assigned to the earth.

118. 'The lord of creation meditated profoundly on the earth; and created the gods, the vūsoos, roodrūś and adityūś. Those gods addressed the lord of creation, saying: 'How can we form creatures?' He replied, 'As I created you by profound contemplation (tūpūś), so do you seek in devotion (tūpūś), the means of multiplying creatures.' He gave them consecrated fire, saying, 'With this sacrificial fire, perform devotions.' With it, they did perform austerities: and, in one year, framed a single cow. He gave her to the vūsoos, to the roodrūś, and to the adityūś, [successively]: bidding them 'guard her.' The vūsoos, the roodrūś, and the adityūś [severally] guarded her: and she calved for the vūsoos, three hundred

* "One of the kūlpūś, or renovations of the universe, is denominated Varahū."

and thirty-three [calves]; and [as many], for the roodrŭs, and [the same number], for the adityŭs : thus was she the thousandth.

119. " They addressed the lord of creation, requesting him to direct them in performing a solemn act of religion with a thousand [kine for a gratuity.] He caused the vŭsoos to sacrifice with the ŭgnishtŏmŭ; and they conquered this world, and gave it [to the priests] : he caused the roodrŭs to sacrifice with the ook't'hyŭ; and they obtained the middle region, and gave it away [for a sacrificial fee] : he caused the adityŭs to sacrifice with the ŭtiratrŭ; and they acquired that [other] world, and gave it [to the priests for a gratuity].'

120. " This extract may suffice : Its close, and the remainder of the section, bear allusion to certain religious ceremonies, at which a thousand cows must be given to the officiating priests.

121. " To the second part of this vādŭ* belongs an arŭnyŭ, divided like the sŭnhita into lectures (prŭshnŭ), and again subdivided into chapters (ŭnoovakŭ), containing texts, or sections, which are numbered, and in which the syllables have been counted. Here also a division by kandŭs, according to the different subjects, prevails. The

* " The taittirĕyŭ, like other vādŭs, has its bramhĕnŭ; and frequent quotations from it occur in the commentary on the prayers, and in other places. But I have not yet seen a complete copy of this portion of the Indian sacred books."

six first lectures, and their corresponding kandūs, relate to religious observances. The two next constitute three oopūnishūds ; or, as they are usually cited, two : one of which is commonly entitled the taittirēyūkū oopūnishūd ; the other is called the narayānū, or, to distinguish it from another belonging exclusively to the ūt'hūrvūvādū, the great (mūha, or vrihūn,) narayānū. They are all admitted in collections of theological treatises appendant on the ūt'hūrvūvādū ; but the last-mentioned is there subdivided into two oopūnishūds.

122 " For a further specimen of this yūjoorvādū, I shall only quote the opening of the third and last chapter of the varoonee or second taittirēyūkū oopūnishūd, with the introductory chapter of the first. "

123. " Bhrigoo, the offspring of Vūroonū, approached his father, saying, ' Venerable [father] ! make known to me Brūmhū.' Vūroonū propounded these ; namely food [or body], truth [or life], sight, hearing, mind, [or thought], and speech : and thus proceeded, ' That, whence all beings are produced ; that, by which they live when born ; that, towards which they tend ; and that, into which they pass ; do thou seek, [for] that is Brūmhū.' "

124. " He meditated [in] devout contemplation ; and, having

* " I use several copies of the entire arūnyū, with Śūnkrū's commentary on the taittirēyūkū oopūnishūd, and annotations on his gloss by Unūdājnyanū : besides separate copies of that, and of the Mūhanarayānū ; and a commentary on the varoonee oopūnishūd entitled Lūghoodēepika. "

thought profoundly, he recognised food, [or body] to be Brūmhū : for all beings are indeed produced from food ; when born, they live by food ; towards food they tend ; they pass into food. This he comprehended ; [but, yet unsatisfied,] he again approached his father Vūroonū, saying ‘ Venerable [father] ! make known to me Brūmhū.’ Vūroonū replied, ‘ seek the knowledge of Brūmhū by devout meditation : Brūmhū is profound contemplation.

125. ‘ Having deeply meditated, he discovered breath-[or life] to be Brūmhū : for all these beings are indeed produced from breath ; when born, they live by breath ; towards breath they tend ; they pass into breath. This he understood : [but] again he approached his father Vūroonū, saying ‘ Venerable [father] ! make known to me Brūmhū.’ Vūroonū replied ‘ Seek him by profound meditation : Brūmhū is that.’

126. ‘ He meditated in deep contemplation ; and discovered intellect to be Brūmhū : for all these beings are indeed produced from intellect ; when born, they live by intellect ; towards intellect they tend ; and they pass into intellect. This he understood : [but] again he came to his father Vūroonū, saying, ‘ Venerable [father] ! make known to me Brūmhū.’ Vūroonū replied, ‘ Inquire by devout contemplation ; profound meditation is Brūmhū.”

127. ‘ He thought deeply ; and, having thus meditated [with] de-

vout contemplation, he knew ūnūdū [or felicity] to be Brūmhū : for all these beings are indeed produced from pleasure ; when born, they live by joy ; they tend towards happiness ; they pass into felicity.

128. ' Such is the science, which was attained by Bhrigoo, taught by Vūroonū, and founded on the supreme ethereal spirit. He, who knows this, rests on the same support ; is endowed with [abundant] food ; and becomes [a blazing fire], which consumes food ; great he is by progeny, by cattle, and by holy perfections ; and great, by propitious celebrity.'

129. " The above is the beginning of the last chapter of the varoonee oopūnishūd. I omit the remainder of it. The first taittirēyūkū oopunishūd opens with the following prayer. ' May Mitrū [who presides over the day], Vūroonū [who governs the night], Ūryūmān [or the regent of the sun and of sight], Indrū [who gives strength], Vrihūspūtee [who rules the speech and understanding], and Vishnoo, whose step is vast, grant us ease. [I] bow to Brūmhū. Salutation unto thee, O air ! Even thou art Brūmhū, present [to our apprehension]. Thee I will call ' present Brūmhū : ' thee I will name ' the right one : ' thee I will pronounce ' the true one.' May that [Brūmhū, the universal being, entitled air], preserve me ; may that preserve the teacher : propitious be it.'

130. " Among the shakhas of the yūjoorvādū, one entitled Maitrayā-

nēē, furnishes an oopūnishūd, which bears the same denomination. An abridged paraphrase of it, in verse, shows it to be a dialogue in which a sage, named Shakayūnū, communicates to the king Vrihūd-rūt'hū, theological knowledge derived from another sage called Mai-trū.

131. " A different shakha of this vādū, entitled the kūt'hū or kat-hūkū, furnishes an oopūnishūd bearing that name ; and which is one of those most frequently cited by writers on the vādantā. It is an extract from a bramhūnū ; and also occurs in collections of oopunishūds appertaining to the ūt'hūrvūnū.

132. " Shwātashwūtūrū, who has given his name to one more shakha of the yūjoorvādū, from which an oopunishūd is extracted, is introduced in it, as teaching theology. This oopūnishūd, comprised in six chapters or lectures (ūdhyayū), is found in collections of theological tracts appertaining to the ūt'hūrvūvādū ; but, strictly, it appears to belong exclusively to the yūjoosh.

The Samūvādū.

133. "A peculiar degree of holiness seems to be attached, according to Indian notions, to the Samūvādū ; if reliance may be placed on the inference suggested by the etymology of its name, which indicates, according to the derivation* usually assigned to it, the efficacy of this part of the vādū in removing sin. The prayers, belonging to it, are, as before observed, composed in metre, and intended to be chanted ; and their supposed efficacy is apparently ascribed to this mode of uttering them.

134. "Not having yet obtained a complete copy of this vādū, or of any commentary on it, I can only describe it imperfectly from such fragments, as I have been able to collect.

135. "A principal, if not the first, part of the samūvādū is that entitled archikū. It comprises prayers, among which I observe many, that constantly recur in rituals of samūvādeeyū or ch'hündōgū priests, and some of which have been translated in former essays.†

* "From the root shō convertible into sō and sa, and signifying 'to destroy.' The derivative is expounded as denoting something 'which destroys sin.'

† "Asiatic Researches, Vol. V. and VII."

They are here arranged, as appears from two copies of the *archikū*,* in six chapters (*prūpatūkū*) subdivided into half chapters, and into sections (*dūshūtēē*)†; ten in each chapter, and usually containing the exact number of ten verses each. The same collection of prayers, in the same order, but prepared for chanting, is distributed in seventeen chapters, under the title of the *gramūgāyūganū*. That, at least, is its title in the only copy which I have seen. But rituals, directing the same prayers to be chanted, employ the designation of *archikū-gūnū*, among other terms applicable to various modes of rhythmical recitation.

136. “ Another portion of the *saṁvādū*, arranged for chanting, bears the title of *arūnyūgūnū*. Three copies of it,† which seem to agree exactly, exhibit the same distribution into three chapters, which are subdivided into half chapters and decades or sections, like the *archikū* above-mentioned.‡ But I have not yet found a plain copy of it, divested of the additions made for guidance in chanting it.

137. “ The additions here alluded to, consist in prolonging the sounds of vowels, and resolving diphthongs into two or more sylla-

* “ One of them dated nearly two centuries ago, in 1672 Samvat. This copy exhibits the further title of *Chhūdūsēē Sūbhita*.”

† “ The most ancient of those in my possession, is dated nearly three centuries ago, in 1587 Samvat.”

‡ “ This *arūnyū* comprises nearly three hundred verses (*saṁū*), or exactly 290. The *archikū* contains twice as many, or nearly 600.”

bles, inserting likewise, in many places, other additional syllables, besides placing numerical marks for the management of the voice. Some of the prayers, being subject to variation in the mode of chanting them, are repeated, once or oftener, for the purpose of showing these differences ; and, to most, are prefixed the appropriate names of the several passages.

138. “ Under the title of arshūyū bramhūnū, I have found what seems to be an index of these two portions of the samūvādū ; for the names of the passages, or sometimes the initial words, are there enumerated in the same order in which they occur in the grāmugāyū, or archikū, followed by the arūnyūganū. This index does not, like the explanatory tables of the other vādūs, specify the metre of each prayer, the deity addressed in it, and the occasion on which it should be used : but only the rishee or author : and, from the variety of names stated in some instances, a conclusion may be drawn, that the same texts are ascribable to more than one author.

139. “ It has been already hinted, that the modes of chanting the same prayers are various, and bear different appellations. Thus the rituals frequently direct certain texts of this vādū to be first recited simply, in a low voice, according to the usual mode of inaudible utterance of the vādūs ; and then to be similarly chanted, in a particular manner, under the designation of archikūganū ; showing, however, divers variations and exceptions from that mode, under the dis-

tinct appellation of ūnīrooktūganū. So, likewise, the same, or nearly the same passages, which are contained in the archikū and gramūgāyū, are arranged in a different order, with further variations as to the mode of chanting them, in another collection named the oohūganū.

140. "From the comparison and examination of these parts of the samūvādū, in which, so far as the collation of them has been carried, the texts appear to be the same, only arranged in a different order, and marked for a different mode of recitation, I am led to think, that other collections, under similar names,* may not differ more widely from the archikū and arūnyū above-mentioned: and that these may possibly constitute the whole of that part of the samūvādū, which corresponds to the sūnhitas of other vādūs.

As mentioned

141. "Under the denomination of bramhūnū, which is appropriated to the second part or supplement of the vādū, various works have been received by different schools of the samūvādū. Four appear to be extant; three of which have been seen by me, either complete or in part. One is denominated shadvīnshū; probably from its containing twenty-six chapters. Another is called ūdbhootū, or at greater

* "Sir Robert Chambers's copy of the samūvādū comprised four portions entitled ganū, the distinct names of which, according to the list received from him, are vīganū, arua, vāganū, ooganū, and oohūganū. The first of these, I suspect to be the arūnyū, written in that list arua; the last seems to be the same, with that which is in my copy denominated oohūganū."

length, ūdbhootū bramhūnū. The only portion, which I have yet seen, of either, has the appearance of a fragment, and breaks off at the close of the fifth chapter: both names are there introduced, owing, as it should seem, to some error; and I shall not attempt to determine which of them it really belongs to. A third bramhūnū of this vādū is termed pūñchūvinshū, so named, probably, from the number of twenty-five chapters comprised in it: and I conjecture this to be the same with one in my possession not designated by any particular title, but containing that precise number of chapters.

142. "The best known among the bramhūnūs of the samūvādū is that entitled tandyū. It was expounded by Sayūnacharyū; but a fragment of the text with his commentary, including the whole of the second book (pūnjika), from the sixth to the tenth lecture, is all that I have been yet able to procure. This fragment relates to the religious ceremony named ūgnishtōmū. I do not find in it, nor in other portions of the samūvādū before described, any passage, which can be conveniently translated as a specimen of the style of this vādū.

143. "Leaving, then, the mūntrūs and bramhūnūs of the samūvādū, I proceed to notice its principal oopūnishūd, which is one of the longest and most abstruse compositions bearing that title:

144. "The chhandōgyū oopūnishūd contains eight chapters (prūpa-

tūkūs apparently extracted from some portion of the bramhūnū, in which they are numbered from three to ten. The first and second, not being included in the oopūnishūd, probably relate to religious ceremonies. The chapters are unequally subdivided into paragraphs or sections; amounting, in all, to more than a hundred and fifty.

145. “ A great part of the chhandōgyū is in a didactic form : including, however, like most of the other oopūnishūds, several dialogues. The beginning of one, between Sūnūtkoomarū and Narūdū, which occupies the whole of the seventh chapter, has been already quoted. The preceding chapter consists of two dialogues between Swātūkātoo, grandson of Ūroonū, and his own father Ooddalūkū the son of Ūroonū. These had been prepared in the fifth chapter, where Prūvahūnū, son of Jēevūlū, convicts Swātūkātoo of ignorance in theology : and where that conversation is followed by several other dialogues, intermixed with successive references for instruction. The fourth chapter opens with a story respecting Janūshrootee, grandson of Pootrū ; and, in this and the fifth chapter, dialogues, between human beings, are interspersed with others in which the interlocutors are either divine or imaginary persons. The eighth or last chapter contains a disquisition on the soul, in a conference between Prūjapūtee and Indrū.

146. “ I shall here quote, from this oopūnishūd, a single dialogue belonging to the fifth chapter.

147. " Prachēēnūshalū son of Oopūmūnyoo, Sūtyūyūjnyū issue of Poolooshū, Indrūdyoomnū offspring of Bhūllūvee, Jūnū descendant of Shūrākūrakshyū, and Voodilū sprung from Ūshwūtūrashwū, being all persons deeply conversant with holy writ, and possessed of great dwellings, meeting together, engaged in this disquisition, 'What is our soul? and who is Brūmhū?'

148. " These venerable persons reflected, 'Ooddalūkū, the son of Ūroonū, is well acquainted with the universal soul: let us immediately go to him.' They went: but he reflected, 'these great and very learned persons will ask me; and I shall not [be able] to communicate the whole [which they inquire]: I will at once indicate to them another [instructor].' He thus addressed them, 'Ūshwūpūtor, the son of Kākūyū, is well acquainted with the universal soul; let us now go to him.'

149. " They all went; and, on their arrival, the king caused due honours to be shown to them respectively; and, next morning, civilly dismissed them; [but, observing, that they staid, and did not accept his presents,] he thus spoke: 'In my dominions, there is no robber; nor miser; no drunkard; nor any one neglectful of a consecrated hearth; none ignorant; and no adulterer, nor adultress. Whence [can you have been aggrieved]?' [As they did not state a complaint, he thus proceeded;] 'I must be asked, O venerable men! [for what you desire].' Finding, that they made no request,

he went on;] ‘As much as I shall bestow on each officiating priest, so much will I also give to you. Stay then most reverend men.’ They answered: ‘It is indeed requisite to inform a person, of the purpose of a visit. Thou well knowest the universal soul; communicate that knowledge unto us.’ He replied; ‘To-morrow I will declare it to you.’ Perceiving his drift, they, next day, attended him, bearing [like pupils] logs of firewood. Without bowing to them, he thus spoke.

150. ‘Whom dost thou worship as the soul, O son of Oopūmūnyoo?’ ‘Heaven,’ answered he, ‘O venerable king!’ ‘Splendid is that [portion of the] universal self, which thou dost worship as the soul: therefore, in thy family, is seen [the juice of the acid asclepias] drawn, expressed, and prepared, [for religious rites]; thou dost consume food [as a blazing fire]; and dost view a [son or other] beloved object. Whoever worships this for the universal soul, similarly enjoys food, contemplates a beloved object, and finds religious occupations in his family. But this is [only] the head of the soul. Thy head had been lost,’ added the king, ‘hadst thou not come to me.’

151. “He now turned to Sūtyūyūjnyū the son of Poolooshū, saying, ‘Whom dost thou worship as the soul, O descendant of Prūchinūyōgū?’ ‘The sun,’ answered he, ‘O venerable king.’ ‘Varied is that [portion of the] universal self, which thou dost worship as

the soul ; and, therefore in thy family, many various forms are seen : a car yoked with mares, and treasure, together with female slaves, surround thee : thou dost consume food, and contemplate a pleasing object. Whoever worships this, for the universal soul, has the same enjoyments, and finds religious occupations in his family. But this is only the eye of soul. Thou hadst been blind,' said the king, ' hadst thou not come to me.'

152. " He next addressed Indrūdyoomnū the son of Mhüllūvee : ' Whom dost thou worship, as the soul, O descendant of Wyaghrūpūd.' ' Air,' replied he, ' O venerable king !' ' Diffused is that portion of the universal self, which thou dost worship as the soul ; numerous offerings reach thee ; many tracts of cars follow thee : thou dost consume food : thou viewest a favourite object. Whoever worships this, for the universal soul, enjoys food and contemplates a beloved object : and has religious occupations in his family. But this is only the breath of soul. Thy breath had expired,' said the king, ' hadst thou not come to me.'

153. " He then interrogated Jūnū the son of Sūrkūrakshyū : ' Whom dost thou worship as the soul, O son of Sūrkūrakshyū ?' ' The ethereal element,' said he, ' O venerable king !' ' Abundant is that universal self, whom thou dost worship as the soul ; and, therefore, thou likewise dost abound with progeny and wealth. Thou dost consume food ; thou viewest a favourite object. Whoever worships

this, for the universal soul, consumes food, and sees a beloved object; and has religious occupations in his family. But this is only the trunk of soul. 'Thy trunk had corrupted,' said the king, 'hadst thou not come to me.'

154. "He afterwards enquired of Voqdilū the son of Ūshwūtū-raswū: 'Whom dost thou worship as the soul, O descendant of Vy-aghrūpūl?' 'Water,' said he, 'O venerable king!' 'Rich is that universal self, whom thou dost worship as the soul; and therefore art thou opulent and thriving. Thou dost consume food; thou viewest a favourite object. Whoever worships this, for the universal soul, partakes of similar enjoyments, contemplates as dear an object, and has religious occupations in his family. But this is only the abdomen of the soul. Thy bladder had burst,' said the king, 'hadst thou not come to me.'

155. "Lastly he interrogated Ooddalūkū the son of Ūroonū. 'Whom dost thou worship as the soul, O descendant of Gōtūmū?' 'The earth,' said he, 'O venerable king!' 'Constant is that universal self, whom thou dost worship as the soul: and, therefore, thou remainest steady, with offspring and with cattle. Thou dost consume food; thou viewest a favourite object. Whoever worships this for the universal soul, shares like enjoyments, and views as beloved an object, and has religious occupations in his family. But this forms only the feet of the soul. Thy feet had been lame,' said the king, 'hadst thou not come to me.'

156. "He thus addressed them [collectively]: 'You consider this universal soul, as it were an individual being; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its [manifested] portions, and is inferred [from consciousness], enjoys nourishment in all worlds, in all beings, in all souls: his head is splendid, like that of this universal soul; his eye is similarly varied; his breath is equally diffused; his trunk is no less abundant; his abdomen is alike full; and his feet are the earth; his breast is the altar; his hair is the sacred grass; his heart the household fire; his mind, the consecrated flame, and his mouth, the oblation.'

157. "The food, which first reaches him, should be solemnly offered: and the first oblation, which he makes, he should present with these words: 'Be this oblation to breath efficacious.' Thus breath is satisfied; and, in that, the eye is satiate; and, in the eye, the sun is content; and in the sun, the sky is gratified: and, in the sky, heaven and the sun, and whatever is dependant, become replete; and after that, he himself [who eats] is fully gratified with offspring and cattle; with vigour proceeding from food, and splendour arising from holy observances.*

* "Several similar paragraphs, respecting four other oblations, so presented to other inspirations of air, are here omitted for the sake of brevity. The taking of a mouthful, by an orthodox Hindoo theologian, is considered as an efficacious oblation and denominated *Pranagnihōtrū*."

158. " But whoever makes an oblation to fire, being unacquainted with the universal soul, acts in the same manner, as one who throws live coals into ashes : while he, who presents an oblation, possessing that knowledge, has made an offering in all worlds, in all beings, in all souls. As the tip of dry grass, which is cast into the fire, readily kindles ; so are all the faults of that man consumed. He who knows this, has only presented an oblation to the universal soul, even though he knowingly give the residue to a chandalū. For, on this point, a text is [preserved] : 'As, in this world, hungry infants press round their mother ; so do all beings await the holy oblation : they await the holy oblation.'

159. " Another oopūnishūd of the samūvādu belongs to the shakha of the tūlvūkarūs. It is called the 'kānāshitū,' or 'kānū' oopūnishūd, from the word, or words, with which it opens : and, as appears from Shūnkūrū's commentary,* this treatise is the ninth chapter (ūdhyayū) of the work, from which it is extracted. It is comprised in four sections (chūndū). The form is that of a dialogue between instructors and their pupils. The subject is, as in other oopūnishūds, a disquisition on abstruse and mystical theology. I shall not make any extract from it, but proceed to describe the fourth and last vādū.

* "I have Shūnkūrū's gloss, with the illustrations of his annotator, and the ample commentary of Krishnūnūdū : besides a separate gloss, with annotations, on the similar oopūnishūd belonging to the ūt'hūrvū-vādū."

The Ūt'hūrvū-vādū.

160. "The sūnhita, or collection of prayers and invocations, belonging to the at'hūrvūnū, is comprised in twenty books (kandū), subdivided into sections (ūnoovakū), hymns (sōōktū), and verses (rich). Another mode of division by chapters (prūpatū) is also indicated. The number of verses is stated at 6015; the sections exceed a hundred; and the hymns amount to more than seven hundred and sixty. The number of chapters is forty nearly.

161. "A passage from this vadū was quoted by Sir William Jones, in his essay on the literature of the Hindoos; and a version of it was given, as a specimen of the language and style of the at'hūrvūnū. That passage comprises the whole of the forty-third hymn of the nineteenth book.* In the beginning of the same book, I find a hymn (numbered as the sixth) which is almost word for word the same with that, which has been before cited from the thirty-first chapter of the white yūjoosh.† Some of the verses are indeed trans-

* Sir Wm. Jones cites it, as from the first book; I suspect, that, in Colonel Polier's copy, the nineteenth book might stand first in the volume. It does so, in General Martin's transcript, though the colophon be correct. I have another, and very complete, copy of this vādū. General Martin's, which I also possess, is defective: containing only the ten first and the two last books. An ancient fragment, also in my possession, does not extend beyond the sixth."

† "Asiatic Researches, Vol. VII. p. 251."

posed, and here and there a word differs: for example, it opens by describing the primeval man (poorooshū) with a thousand arms, instead of a thousand heads. The purport is nevertheless the same; and it is needless, therefore, to insert a version of it in this place.

162. "The next hymn, in the same book, includes an important passage. It names the twenty-eight asterisms in their order, beginning with krittika: and seems to refer the solstice to the end of Ūshlāsha, or beginning of Mūgha. I call it an important passage: first, because it shows, that the introduction of the twenty-eighth asterism is as ancient as the ūt'hūrvū-vādū; and secondly, because it authorises a presumption, that the whole of that vādū, like this particular hymn, may have been composed when the solstice was reckoned in the middle, or at the end, of Ūshlāsha, and the origin of the zodiack was placed at the beginning of krittika. On the obvious conclusion, respecting the age of the vādū, I shall enlarge in another place.

163. "An incantation, which appears to be the same that is mentioned by Sir William Jones, occurs in the fourth section of the nineteenth book. It is indeed a tremendous incantation; especially the three sōōktūs, or hymns, which are numbered 28, 29, and 30. A single line will be a sufficient specimen of these imprecations, in which, too, there is much sameness.

164. 'Destroy, O sacred grass, my foes ; exterminate my enemies : annihilate all those, who hate me, O precious gem !'

165. " The ūt'hūrvū-vādū, as is well known, contains many forms of imprecation for the destruction of enemies. But it must not be inferred, that such is the chief subject of that vādū ; since it also contains a great number of prayers for safety and for the averting of calamities : and, like the other vādūs, numerous hymns to the gods, with prayers to be used at solemn rites and religious exercises, excepting such as are named yujnyū.

166. " The gōpūt'hū bramhūnū appears to belong to the second part of this vādū. Not having seen a commentary, nor an index, of this work, I can only speak of it, from a copy in my possession : this contains five chapters (pṛūpaśūkū), with the date of the transcript and name of the transcriber, at the end of the fifth, as is usual in the colophon at the close of a volume.

167. " The first chapter of this gōpūt'hū bramhūnū traces the origin of the universe from Brūmhū ; and it appears from the fourth section of this chapter, that Ūt'hūrvūn is considered as a Prūjapātee appointed by Brūmhū to create and protect subordinate beings.

168. " In the fifth chapter, several remarkable passages, identifying the primeval person (poorooshū), with the year (sūmvūtsūrtū) con-

vey marked allusions to the calendar. In one place (the fifth section), besides stating the year to contain twelve or thirteen lunar months, the subdivision of that period is pursued to 360 days; and, thence, to 10,800 moohoortūs or hours.

169. "I proceed to notice the most remarkable part of the ūt'hūr-vū-vādū, consisting of the theological treatises, entitled oopūnishūds, which are appendant on it. They are computed at fifty-two: but this number is completed by reckoning, as distinct oopūnishūds, different parts of a single tract. Four such treatises, comprising eight oopūnishūds, together with six of those before described as appertaining to other vādūs, are perpetually cited in dissertations on the vādantū. Others are either more sparingly, or not at all, quoted.

170. "It may be here proper to explain what is meant by oopūnishūd. In dictionaries, this term is made equivalent to rūhūsyū, which signifies mystery. This last term is, in fact, frequently employed by Mūnoo and other ancient authors, where the commentators understand oopūnishūds to be meant. But neither the etymology, nor the acceptation, of the word, which is now to be explained, has any direct connexion with the idea of secrecy, concealment, or mystery. Its proper meaning, according to Sūnkūrū, Sayūnū, and all the commentators, is divine science, or the knowledge of God: and, according to the same authorities, it is equally applicable to theology itself, and to a book in which this science is taught. Its derivation is from

the verb *sūḍ* (*shūḍ-lrēē*) to destroy, to move or to weary, preceded by the prepositions *oopū* near, and *ni* continually, or *nis* certainly. The sense, properly deducible from this etymology, according to the different explanations given by commentators, invariably points to the knowledge of the divine perfections, and to the consequent attainment of beatitude through exemption from passions.

171. "The whole of the Indian theology is professedly founded on the *oopūnishūds*.* Those which have been before described, have been shown to be extracts from the *vādū*. The rest are also considered as appertaining to the Indian scripture: it does not, however, clearly appear whether they are detached essays, or have been extracted from a *bramhūnū* of the *ūt'hūrvū-vādū*. I have not found any of them in the *sūnhita* of the *at'hūrvūnū*, nor in the *gōpūt'hū bramhūnū*.

172. "In the best copies of the fifty-two *oopūnishūds*,† the first fifteen are stated to have been taken from the *sounūkēēyū*s, whose *shakha* seems to be the principal one of the *ūt'hūrvū-vādū*. The remaining thirty-seven appertain to various *shakhas*, mostly to that of

* "It is expressly affirmed in the *vādanū sūtrī*. v. 3."

† "I possess an excellent copy, which corresponds with one transcribed for Mr. Blaquier, from a similar collection of *oopūnishūds* belonging to the late Sir William Jones. In two other copies, which I also obtained at Renares, the arrangement differs, and several *oopūnishūds* are inserted, the genuineness of which is questionable; while others are admitted, which belong exclusively to the *yājñorvāk*."

the poippūladis : but some of them, as will be shown, are borrowed from other vādūs.

173. " The moondūkū divided into six sections unequally distributed in two parts, is the first oopūnishūd of the ūt'hūrvūnū ; and is also one of the most important, for the doctrines which it contains. It has been fully illustrated by Shūnkūrū, whose gloss is assisted by the annotations of Ūnūdūjnyanū. The opening of this oopūnishūd, comprising the whole of the first section, is here subjoined.

174. ' Brūmha was first of the gods, framer of the universe, guardian of the world. He taught the knowledge of God, which is the foundation of all science, to his eldest son Ūt'hūrvū. The holy science, which Brūmha revealed to Ūt'hūrvūn, was communicated by him to Ūngeer, who transmitted it to Sūtyāvūhū, the descendant of Bhūrūdwajū : and this son of Bhūrūdwajū imparted the traditional science to Ūngirūs.

175. " Shounūkū, or the son of Shoonūkū, a mighty householder, addressing Ūngirūs with due respect, asked ' What is it, O venerable sage, through which, when known, this universe is understood ?'

176. " To him the holy personage thus replied : ' Two sorts of science must be distinguished ; as they, who know God, declare : the supreme science, and another. This other is the rig-vādū, the yū-

joor-vādū, the samū-vādū, the ūt'hūrvū-vādū; the rules of accentuation, the rites of religion, grammar, the glossary and explanation of obscure terms, prosody, and astronomy: also the itihasū and pooranū; and logic, with the rules of interpretation, and the system of moral duties.

177. ' But the supreme science is that, by which this unperishable [nature] is apprehended; invisible [or imperceptible, as is that nature]: not to be seized: not to be deduced; devoid of colour; destitute of eyes and ears; without hands or feet, yet ever variously pervading all: minute, unalterable; and contemplated by the wise for the source of beings.

178. ' As the spider spins and gathers back [its thread]; as plants sprout on the earth; as hairs grow on a living person; so is this universe, here, produced from the unperishable nature. By contemplation, the vast one germinates; from him, food-[or body] is produced; and thence successively breath, mind, real [elements], worlds, and immortality arising from [good] deeds. The omniscient is profound contemplation, consisting in the knowledge of him who knows all: and from that the [manifested] vast one, as well as names, forms, and food, proceed; and this is truth.'

179. "The prūshnū, which is the second oopūnishūd, and equally with the first, consists like it, of six sections; and has been similarly

interpreted by Shūnkūrū and Balākrishnū. In this dialogue, Sookāshū the son of Bhūrūdwajū, Sūtyukamū descended from Shivee, Sourya-yūnee, a remote descendant of the sun, but belonging to the family of Gūrgū, Koushūlyū surnamed Ashwūlayūnū, or son of Ūshwūlū, Voīdūrbhee of the race of Bhrigoo, together with Kābūndhēē surnamed Katyayūnū or descendant of Kūtyū, are introduced as seeking the knowledge of theology, and applying to Pippūladū for instruction. They successively interrogate him concerning the origin of creatures, the nature of the gods, the union of life with body, and the connection of thoughts with the soul.

180. "The nine succeeding oopūnishūds (from the 3d to the 11th) are of inferior importance, and have been left unexplained by the writers on the vādantū, because they do not directly relate to the Sarēērūkū, or theological doctrine respecting the nature of the soul.

181. "The mūndookyū follows, and consists of four parts, each constituting a distinct oopūnishūd. This abstruse treatise, comprising the most material doctrines of the vādantū, has been elucidated by the labours of Goudūpadū, and Shūnkūrū. Goudūpadū's commentary is assisted by the notes of Ūnūdūgiree.

182. "Among the miscellaneous oopūnishūds, the first thirteen (from the 16th to the 28th) have been left uncommented by the principal expounders of the vādantū, for a reason before-mentioned.

183. "The following six (from the 29th to the 34th,) constitute the nrisinghū tapūniyū : five of them compose the pōōrvū tapūniyū or first part of the oopūnishūd, so called ; and the last, and most important, is entitled oottūrū tapūniyū. It has been expounded by Goudūpadū ; as the first part (if not the whole oopūnishūd) has been by Shūnkūrū.* The object of this treatise appears to be the identifying of Nrisinghū with all the gods.

184. "The two next oopūnishūds constitute the first and second parts of the kat'hūkū, or vūllē, or kūt'hūvūlee (for the name varies in different copies). It belongs properly to the yūjoor-vādū, as before-mentioned ; but it is usually cited from the ūt'hūrvūnū ; and has been commented, as appertaining to this vādū, by Shūnkūrū, and by Balūkrishnū.†

185. "It comprises six sections, severally entitled vūllē ; but constituting two chapters (ūdhyayū), denominated poorvā-vūllē and oottūrā-vūllē. The dialogue is supported by Mrityū or death, and the prince Nūchikātū ; whom his father Vajūshrūvūsū consigned to Yāmū, being provoked by the boy's importunately asking him

* "I have several copies of the text, and of Goudūpadū's commentary ; with a single transcript of Shūnkūrū's gloss on the five first of the treatises entitled tapūniyū."

† "The commentary of Shūnkūrū is, as usual, concise and perspicuous ; and that of Balūkrishnū, copious but clear. Besides their commentaries, and several copies of the text, together with a paraphrase by Vidyārāyū, I have found this oopūnishūd forming a chapter in a brambhūnū, which is marked as belonging to the samb-vādū, and which I conjecture to be the pūnkū vīnā brambhūnū of that vādū."

(through zeal, however, for the success of a sacrifice performed to ensure universal conquest;) 'to whom wilt thou give me?' Yāmū receives Nūchikātūs with honour, and instructs him in theology, by which beatitude and exemption from worldly sufferings may be attained, through a knowledge of the true nature of the soul, and its identity with the supreme being. The doctrine is similar to that of other principal oopūnishūds.

186. "The kāmāshitū or kāmū oopūnishūd is the thirty-seventh of the ūt'hūrvūnū, and agrees, almost word for word, with a treatise bearing the same title and belonging to a shakha of the samū-vādū. Shūnkūrū has, however, written separate commentaries on both, for the sake of exhibiting their different interpretations.* Both commentaries have, as usual, been annotated.

187. "A short oopūnishūd, entitled narayūnū, is followed by two others (39th and 40th), which form the first and second parts of the vrihūn narayūnū. This corresponds, as before-mentioned, with an oopūnishūd, bearing the same title, and terminating the arūnyū of the taittirīyū yūjoor-vādū.

188. "On the three subsequent oopūnishūds, I shall offer no remarks; they have not been commented, among such as relate to the vādantū; and I have not ascertained, whence they are extracted.

* "Here, as in other instances, I speak from copies in my possession."

189. " Under the name of ānūndūvūllē and bhrigoo-vūllē, two oopūnishūds follow (44th and 45th), which have been already noticed as extracts from the arūnyū of the black yūjoosh, distinguished by the titles of taittirēyū and varoonee.

190. " The remaining seven oopūnishūds are unexplained by commentators on the vādantū. They are indeed sufficiently easy, not to require a laboured interpretation: but there is room to regret the want of an ancient commentary, which might assist in determining whether these oopūnishūds be genuine. The reason of this remark will be subsequently explained.

191. " Entertaining no doubts concerning the genuineness of the other works, which have been here described, I think it, nevertheless, proper to state some of the reasons, on which my belief of their authenticity is founded. It appears necessary to do so, since a late author has abruptly pronounced the vādus to be forgeries.*

192. " It has been already mentioned, that the practice of reading the principal vādūs in superstitious modes, tends to preserve the genuine text. Copies, prepared for such modes of recital, are spread in various parts of India, especially Benares, Jyūnāgūr, and the banks of the Gōdayūrē. Interpolations and forgeries have become impracticable, since this usage has been introduced: and the rig-vādū

* " Mr. Pinkerton, in his *Modern Geography*, vol. II."

and both the yūjeoshes, belonging to the several shakhas, in which that custom has been adopted, have been, therefore, long safe from alteration.

193. "The explanatory table of contents, belonging to the several vādūs, also tends to ensure the purity of the text; since the subject and length of each passage are therein specified. The index, again, is itself secured from alteration by more than one exposition of its meaning, in the form of a perpetual commentary.

194. "It is a received and well grounded opinion of the learned in India, that no book is altogether safe from changes and interpolations, until it have been commented: but when once a gloss has been published, no fabrication could afterwards succeed; because the perpetual commentary notices every passage, and, in general, explains every word.

195. "Commentaries on the vādūs themselves exist, which testify the authenticity of the text. Some are stated to have been composed in early times: I shall not, however, rely on any, but those, to which I can with certainty refer. I have fragments of Oovūtī's gloss; the greatest part of Sayanū's on several vādūs; and a complete one by Mūhidhūr on a single vādū. I also possess nearly the whole of Shūnkūrū's commentary on the oopūnishūds; and a part of Goudūpadū's; with others, by different authors of less note.

196. "The genuineness of the commentaries, again, is secured by a crowd of annotators, whose works expound every passage in the original gloss ; and whose annotations are again interpreted by others. This observation is particularly applicable to the most important parts of the vādūs, which, as is natural, are the most studiously and elaborately explained.

197. "The nirooktū, with its copious commentaries, on the obsolete words and passages of scripture, further authenticated the accuracy of the text, as there explained. The references, and quotations, in those works, agree with the text of the vādūs, as we now find it.

198. "The grammar of the Sūngskritū language contains rules applicable to the anomalies of the ancient dialect. The many and voluminous commentaries on that, and on other parts of the grammar, abound in examples cited from the vādūs : and here, also, the present text is consonant to those ancient quotations.

199. "Philosophical works, especially the numerous commentaries on the aphorisms of the Mēemangsa and vādantū, illustrate and support every position advanced in them, by ample quotations from the vādūs. The object of the Mēemangsa is to establish the cogency of precepts contained in scripture, and to furnish maxims for its interpretation ; and, for the same purpose, rules of reasoning, from which a system of logick is deducible. The object of the vā-

dantū is to illustrate the system of mystical theology taught by the supposed revelation, and to show its application to the enthusiastick pursuit of unimpassioned perfection and mystical intercourse with the divinity. Both are closely connected with the vādūs : and here, likewise, the authenticity of the text is supported by ancient references and citations.

200. " Numerous collections of aphorisms, by ancient authors, on religious ceremonies, contain, in every line, references to passages of the vādūs. Commentaries on these aphorisms cite the passages at greater length. Separate treatises also interpret the prayers used at divers ceremonies. Rituals, some ancient, others modern, contain a full detail of the ceremonial with all the prayers which are to be recited at the various religious rites, for which they are formed. Such rituals are extant, not only for ceremonies which are constantly observed, but for others which are rarely practised : and even for such, as have been long since disused. In all, the passages, taken from the vādūs, agree with the text of the general compilation.

201. " The Indian legislators, with their commentators, and the copious digests and compilations from their works, frequently refer to the vādūs ; especially on those points of the law, which concern religion. Here also, the references are consistent with the present text of the Indian scripture.

202. "Writers on ethics sometimes draw from the vādūs illustrations of moral maxims; and quote from their holy writ, passages at full length, in support of ethical precepts. These quotations are found to agree with the received text of the sacred books.

203. "Citations from the Indian scripture occur in every branch of literature, studied by orthodox Hindoos. Astronomy, so far as it relates to the calendar, has frequent occasion for reference to the vādūs. Medical writers sometimes cite them; and even annotators on profane poets occasionally refer to this authority, in explaining passages which contain allusions to the sacred text.

204. "Even the writings of the heretical sects exhibit quotations from the vādūs. I have met with such in the books of the Joinūs, unattended by any indication of their doubting the genuineness of the original, though they do not receive its doctrines, nor acknowledge its cogency.

205. "In all these branches of Indian literature, while perusing or consulting the works of religious authors, I have found perpetual references to the vādūs, and have frequently verified the quotations. On this ground, I defend the authentic text of the Indian scripture, as it is now extant; and, although the passages, which I have so verified, are few, compared with the great volume of the vādūs, yet I have sufficient grounds to argue, that no skill, in the nefarious arts of

forgery and falsification, could be equal to the arduous task of fabricating large works, to agree with the very numerous citations, pervading thousands of volumes, composed on diverse subjects, in every branch of literature, and dispersed through the various nations of Hindos inhabiting Hindoosthan, and the Dükhin.

206. "If any part of what is now received as the vādū, cannot stand the test of such a comparison, it may be rejected as at least doubtful, if not certainly spurious. Even such parts, as cannot be fully confirmed by a strict scrutiny, must be either received with caution, or be set aside as questionable. I shall point out parts of the fourth vādū, which I consider to be in this predicament. But, with the exceptions now indicated, the various portions of the vādūs, which have been examined, are as yet free from such suspicion; and, until they are impeached by more than vague assertion, have every title to be admitted as genuine copies of books, which (however little deserving of it) have been long held in reverence by the Hindoos.

207. "I am apprized, that this opinion will find opponents, who are inclined to dispute the whole of Indian literature, and to consider it all as consisting of forgeries fabricated within a few years, or at best in the last few ages. This appears to be grounded on assertions and conjectures, which were inconsiderately hazarded, and which have been eagerly received and extravagantly strained.

208. "In the first place, it should be observed, that a work must not be hastily condemned as a forgery, because, on examination, it appears not to have been really written by the person, whose name is usually coupled with quotations from it. For, if the very work itself show, that it does not purport to be written by that person, the safe conclusion is, that it was never meant to be ascribed to him. Thus, the two principal codes of Hindoo law are usually cited as Mūnōo's and Yajnyūwālkyū's : but in the codes themselves, those are dialogists not authors : and the best commentators expressly declare, that these institutes were written by other persons than Mūnōo and Yajnyūwālkyū. The sooryū siddhantū is not pretended to have been written by Māyū : but he is introduced as receiving instruction from a partial incarnation of the sun, and their conversation constitutes a dialogue, which is recited by another person in a different company. The text of the sankhyū philosophy, from which the sect of Booddhū seems to have borrowed its doctrines, is not the work of Kūpilū himself, though vulgarly ascribed to him : but it purports to be composed by Ishwūrū Krishnū, and he is stated to have received the doctrine immediately from Kūpilū through successive teachers, after its publication by Pūnchūshikhū who had been himself instructed by Ūsoorec, the pupil of Kūpilū.

209. "To adduce more instances would be tedious : they abound in every branch of science. Among works, the authors of which are unknown, and which therefore, as usual, are vulgarly ascribed to some

celebrated name, many contain undisguised evidence of a more modern date. Such are those parts of pooranūs, in which the prophetic style is assumed, because they relate to events posterior to the age of the persons, who are speakers in the dialogues. Thus, Boddhū is mentioned under various names in the Mūtsyū, Vishnū, Bhagvātū, Gīroddū, Nrisinghū and other pooranūs. I must not omit to notice, that Sūnkūr-acharyū, the great commentator on the abstrusest parts of the vādūs, is celebrated in the Vrihūd-dhūrmū pooranū as an incarnation of Vishnōo; and Goudūpadū is described, in the Sūnkūrū vijāyū, as the pupil of Sookū the son of Vyasū.*

210. "I do not mean to say, that forgeries are not sometimes committed; or that books are not counterfeited in whole or in part. Sir William Jones, Mr. Blaquiere, and myself, have detected interpolations. Many greater forgeries have been attempted; some have for a time succeeded, and been ultimately discovered: in regard to others, detection has immediately overtaken the fraudulent attempt. A conspicuous instance of systematick fabrication, by which Captain Wilford was for a time deceived, has been brought to light, as has been fully stated by that gentleman. But, though some attempts have been abortive, others may doubtless have succeeded. I am myself inclined to adopt an opinion supported by many learned Hindoos,

* "If this were not a fable, the real age of Vyasū might be hence ascertained; and, consequently, the period, when the vādūs were arranged in their present form: Gōvindūnat'hā, the instructor of Shūnkūrū, is stated to have been the pupil of Goudūpadū; and, according to the traditions generally received in the peninsula of India, Shūnkūrū lived little more than eight hundred years ago."

who consider the celebrated *Srēe-bhagvūtū*, as the work of a grammarian, supposed to have lived about six hundred years ago.

211. "In pronouncing the *vādus* to be genuine, I mean to say, that they are the same compositions, which, under the same title of *vādū*, have been revered by Hindoos for hundreds, if not thousands, of years. I think it probable, that they were compiled by *Dwapa-yūnū*, the person who is said to have collected them, and who is thence surnamed *Vyasū*, or the compiler. I can perceive no difficulty in admitting, that those passages, which are now ascribed to human authors, either as the *rishis*, or as the reciters of the text, were attributed to the same persons, so long ago, as when the compilation was made: and, probably, in most instances, those passages were really composed by the alledged authors. Concerning such texts, as are assigned to divine persons according to Hindoo mythology, it may be fairly concluded, that the true writers of them were not known when the compilation was made: and, for this reason, they were assigned to fabulous personages.

212. "The different portions, which constitute the *vādūs*, must have been written at various times. The exact period, when they were compiled, or that, in which the greatest part was composed, cannot be determined with accuracy and confidence from any facts yet ascertained. But the country may; since many rivers of India are mentioned in more than one text: and, in regard to the period,

I incline to think, that the ceremonies called yūjnyū, and the prayers to be recited at those ceremonies, are as old as the calendar, which purports to have been framed for such religious rites.

213. "To each vādū, a treatise, under the title of jyōtish, is annexed; which explains the adjustment of the calendar, for the purpose of fixing the proper periods for the performance of religious duties. It is adapted to the comparison of solar and lunar time with the vulgar or civil year; and was evidently formed in the infancy of astronomical knowledge. From the rules delivered in the treatises, which I have examined, it appears, that the cycle (yoogū) there employed, is a period of five years only. The month is lunar, but at the end, and in the middle, of the quinquennial period, an intercalation is admitted by doubling one month. Accordingly, the cycle comprises three common lunar years, and two, which contain thirteen lunations each. The year is divided into six seasons; and each month, into half months. A complete lunation is measured by thirty lunar days; some one of which must of course, in alternate months, be sunk, to make the dates agree with the nycthemera. For this purpose, the sixty-second day appears to be deducted: and, thus, the cycle of five years consists of 1860 lunar days, or 1830 nycthemera; subject to a further correction, for the excess of nearly four days above the true sidereal year: but the exact quantity of this correction, and the method of making it, according to this calendar, have not been yet sufficiently investigated to be here stated. The

zodiack is divided into twenty-seven asterisms, or signs, the first of which, both in the jyōtish and in the vādūs, is krittika or the pleiads. The place of the colures, according to these astronomical treatises, will be forthwith mentioned ; but none of them hint at a motion of the equinoxes. The measure of a day by thirty hours, and that of an hour by sixty minutes, are explained ; and the method of constructing a clepsydra is taught.

214. " This ancient Hindoo calendar, corresponding, in its divisions of time and in the assigned origin of the ecliptic, with several passages of the vādūs, is evidently the foundation of that which, after successive corrections, is now received by the Hindoos throughout India. The progress of those corrections may be traced, from the cycle of five* to one of sixty lunar years (which is noticed in many popular treatises on the calendar, and in the commentary of the jyōtish); and, thence, to one of sixty years of Jupiter; and, finally, to the greater astronomical periods of twelve thousand years of the gods, and a hundred years of Brūmha. But the history of Indian astronomy is not the subject of this essay. I shall only cite from the treatises, here referred to, a passage in which the then place of the colures is stated,

* " The treatises in question contain allusions to the ages of the world : but without explaining, whether any, and what, specific period of time was assigned to each age. This cycle of five years is mentioned by the name of yōgū, in Pūrāṣār's Institutes of law, edited by Soovrētā, and entitled Vrihāt Pūrāṣār. It is there (ch. 12. v. 83.) stated, as the basis of calculation for larger cycles : and that of 3600 years, deduced from one of sixty (containing twelve simple yōgū), is denominated the yōgū of rakpītes ; whence the yōgū of prajānat'hi containing 216,000 years is derived ; and twice that constitutes the kālīe-yōgū. The still greater periods are afterwards described under the usual names."

215. "The following is a literal translation of this remarkable passage, which occurs in both the treatises examined by me:

216. "When the sun and moon ascend the sky together, being in the constellation over which the vūsoos preside; then does the cycle begin, and the [season] Maghū, and the [month] Tūpūs, and the bright [fortnight], and the northern path.

217. "The sun and moon turn towards the north at the beginning of Srūvisht'ha, but the sun turns towards the south in the middle of the constellation over which the serpents preside; and this [his turn towards the south, and towards the north,] always [happens] in [the months of] Maghū and Sravūnū.

218. "In the northern progress, an increase of day, and decrease of night, take place, amounting to a prūst'hū (or 32 pūlūs) of water; in the southern, both are reversed (i. e. the days decrease, and the nights increase), and [the difference amounts] by the journey, to six moohōörtūs."

219. "Srūvisht'ha is given, in all the dictionaries of the Sūngskṛit language, as another name of dhūnisht'ha; and is used for it, in more than one passage of the vādūs. This is the constellation which is sacred to the vūsoos; as ūshlāsha is, to the serpents. The deities, presiding over the twenty-seven constellations, are enumerated in

three other verses of the jyōtish belonging to the yūjoosh, and in several places of the vādūs. The jyōtish of the rich differs in transposing two of them ; but the commentator corrects this as a faulty reading.

220. " In several passages of the jyōtish, these names of deities are used for the constellations over which they preside ; especially one, which states the situation of the moon, when the sun reaches the tropick, in years other than the first of the cycle. Every where these terms are explained, as indicating the constellations, which that enumeration allots to them. Texts, contained in the vādū themselves, confirm the correspondence ; and the connection of ūshwinē and the ūshwins is indeed decisive.

221. " Hence it is clear, that dhūnisht'ha and ūshl'sha are the constellations meant ; and that when this Hindoo calendar was regulated, the solstitial points were reckoned to be at the beginning of the one and in the middle of the other : and such was the situation of those cardinal points, in the fourteenth century before the Christian era. I formerly* had occasion to show, from another passage of the vādūs, that the correspondence of seasons with months, as there stated, and as also suggested in the passage now quoted from the jyōtish, agrees with such a situation of the cardinal points.

* " Asiatic Researches, vol. VII. p. 263."

222. "I now proceed to fulfil the promise of indicating such parts of the fourth vādū, as appear liable to suspicion. These are the remaining detached oopūnishūds, which are not received into the best collections of fifty-two theological tracts, belonging to the ūt'hūrvū-vādū; and even some of those which are there inserted, but which, so far as my inquiries have yet reached, do not appear to have been commented by ancient authors, nor to have been quoted in the old commentaries on the vādantū. Two of these oopūnishūds are particularly suspicious: one entitled ramū tapūnēyū, consisting of two parts (pōōrvū and oottūrū): another called gōpalū-tapūnēyū, also comprising two parts, of which one is named the krishnū oopūnishūd. The introduction to the first of these works contains a summary, which agrees in substance with the mythological history of the husband of Sēētū, and conqueror of Lūnka. The other exalts the hero of Mūt'hoora.

223. "Although the ramū tapūnēyū be inserted in all the collections of oopūnishūds, which I have seen; and the gōpalū tapūnēyū appear in some; yet I am inclined to doubt their genuineness, and to suspect that they have been written in times, modern, when compared with the remainder of the vādūs. This suspicion is chiefly grounded on the opinion, that the sects, which now worship Ramū and Krishnū as incarnations of Vishnōo, are comparatively new. I have not found in any other part of the vādūs, the least trace of such a worship. The real doctrine of the whole Indian scripture is the unity of the deity,

in whom the universe is comprehended: and the seeming polytheism, which it exhibits, offers the elements, and the stars and planets, as gods. The three principal manifestations of the divinity, with other personified attributes and energies, and most of the other gods of Hindoo mythology, are indeed mentioned, or at least indicated, in the vādūs. But the worship of deified heroes is no part of that system; nor are the incarnations of deities suggested in any other portion of the text, which I have yet seen; though such are sometimes hinted at by the commentators.

224. "According to the notions, which I entertain of the real history of the Hindoo religion, the worship of Ramū, and of Krishnū by the voishnūvūs, and that of Mūhadāvū and Bhūvāncē by the soivūs and shaktūs, have been introduced, since the persecution of the bouddhūs and joinūs. The institutions of the vādūs are anterior to Booddhū, whose theology seems to have been borrowed from the system of Kūpilū, and whose most conspicuous practical doctrine is stated to have been the unlawfulness of killing animals, which in his opinion were too frequently slain for the purpose of eating their flesh, under the pretence of performing a sacrifice or yūjnyū. The overthrow of the sect of Booddhū in India, has not effected the full revival of the religious system inculcated in the vādū. Most of what is there taught, is now obsolete: and, in its stead, new orders of religious devotees have been instituted: and new forms of religious ceremonies have been established. Rituals founded on the pooranūs, and observances borrowed from a worse source, the tūntrūs, have, in

great measure, antiquated the institutions of the vādīs. In particular, the sacrificing of animals before the idols of Kalēē,* has superseded the less sanguinary practice of the yūjnyū: and the adoration of Ramū and of Krishnū has succeeded to that of the elements and planets. If this opinion be well founded; it follows, that the oopūnishūds in question have probably been composed in later times, since the introduction of those sects, which hold Ramū and Gōpalū in peculiar veneration.

225. "On the same ground, every oopūnishūd, which strongly favours the doctrines of these sects, may be rejected, as liable to much suspicion. Such is the atmabōdhū oopūnishūd,† in which Krishnū is noticed by the title of Mūdhoo-sōōdūnū son of Dāvūkēē; and such, also, is the Soondūrēē-tapūnēē,‡ which inculcates the worship of Dāvee.

* "In Bengal and the contiguous provinces, thousands of kids and buffalo calves are sacrificed before the idol, at every celebrated temple: and opulent persons make a similar destruction of animals, at their private chapels. The sect, which has adopted this system, is prevalent in Bengal, and in many other provinces of India: and the Sanguinary Chapter, translated from the kalika pooranū by a member of this society (Asiatic Researches, vol. 5. p. 371), is one among the authorities, on which it relies. But the practice is not approved by other sects of Hindoos."

† "I have seen but one copy of it in an imperfect collection of the oopūnishūds. It is not inserted in other compilations, which nevertheless purport to be complete."

‡ "According to the only copy, that I have seen, it comprises five oopūnishūds, and belongs to the ūt'hār-vānū; but the style resembles that of the tūntrās, more than the vādīs. It is followed by another tract marked as belonging to the same vādī, and entitled tripoorū oopūnishūd, or troipoorēēyū; but this differs from another bearing the similar title of tripoorēē oopūnishūd, and found in a different collection of theological treatises. I equally discredit both of them, although they are cited by writers on the mūntrā-shastrā (or use of incantations); and although a commentary has been written on the tripoorēē by Bhātū Bhaskarū."

226. "The remaining oopūnishūds do not, so far as I have examined them, exhibit any internal evidence of a modern date. I state them as liable to doubt, merely because I am not acquainted with any external evidence of their genuineness*. But it is probable, that further researches may ascertain the accuracy of most of them as extracts from the vādūs; and their authenticity, as works quoted by known authors. In point of doctrine, they appear to conform with the genuine oopūnishūds.

227. "The preceding description may serve to convey some notion of the vādūs. They are too voluminous for a complete translation of the whole: and what they contain, would hardly reward the labour of the reader: much less, that of the translator. The ancient dialect, in which they are composed, and especially that of the three first vādūs, is extremely difficult and obscure: and, though curious, as the parent of a more polished and refined language (the classical Sūngskrit,) its difficulties must long continue to prevent such an examination of the whole vādūs, as would be requisite for extracting all that is remarkable and important in those voluminous works. But they well deserve to be occasionally consulted by the oriental scholar."

* "The same observation is applicable to several oopūnishūds, which are not inserted in the best collections, but which occur in others. For instance, the skūndū, koulū, gōpēcchūndūnū, dhṛēēnū, and vājṛasūōchee. I shall not stop to indicate a few questionable passages, in some of these dubious tracts."

For Mr. Colebrooke's essay complete, see the *Asiatic Researches*, vol. VIII.

Remarks.

FROM a number of facts it appears, that the sceptical part of mankind have always been partial to heathenism. Yet it is strange, that figures and allusions to the ancient idolatries should be retained in so many modern poetical compositions; and even in some christian writings.* Voltaire, Gibbon, Hume, &c. have been often charged with a strong partiality for the Grecian and Roman idolatries. Many Europeans in India are also charged with having made large strides towards heathenism. Mr. Moor has actually put Christ on the cross among a large collection of representations of the Hindoo gods in his Hindoo pantheon !! Even Sir W. Jones, whose recommendation of the Holy Scriptures (found in his Bible after his death,) has been so often and so deservedly quoted, it is said, to please his pundit, used to study the Hindoo shastrus with the image of a Hindoo god placed on his table; his fine metrical translations of idolatrous hymns are known to every lover of verse.†

* "Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
And Cupid yokes the doves." *Watts's Lyric Poems.*

† "I could not help feeling a degree of regret in reading lately the Memoirs of the admirable and estimable Sir William Jones. Some of his researches in Asia have no doubt incidentally served the cause of religion; but did he think the last possible direct service had been rendered to Christianity, that his accomplished mind was left at leisure for hymns to the Hindoo gods? Was not this even a violation of the neutrality, and an offence,

However wonderful this partiality of professed christians to heathenism may be, it is not more extraordinary than the extravagant lengths into which some learned men have gone in their expectations from the antiquity, &c. of the Hindoo writings. Mr. Haller seems to prefer Hindooism to Christianity purely on account of its boasted antiquity. Dr. Stiles, president of Yale College in North America, formed such an enthusiastic expectation from the amazing antiquity of the Hindoo writings, that he actually wrote to Sir William Jones, to request him to search among the Hindoos for the Adamic books. Had not this gentleman been a zealous Christian, it is likely his extravagant expectations might have led him to ask Sir William Jones to translate and send him a book two or three millions of years old, written in the Hindoo sūtyō yoogū.

The Rev. Mr. Maurice, author of the Indian Antiquities, has been endeavouring to confirm the truth of the Bible, by shewing that the fact of the general deluge, and the doctrine of the trinity,* &c. are

evidence, not only against the gospel, but against theism itself. I know what may be said about personification, license of poetry, and so on; but should not a worshipper of God hold himself under a solemn obligation to shew all tolerance of even poetical figures that can seriously come, in any way whatever, to recognize the pagan divinities, or abominations, as the prophets of Jehovah would have called them? What would Elijah have said to such an employment of talents? It would have availed little to have told him that these divinities were only personifications (with their appropriate representative idols) of objects in nature, of elements, or of abstractions. He would have sternly replied—And was not I, whose prophets I despised, the same?" *Letter's Essays*, 1803.

* The union of Brahmā, Vishnū and Shiva in the Hindoo system of deities is entirely owing to the foundation of this system, having promulgated the doctrine of the periodical creation, preservation and destruction of

contained in the Hindoo pooranūs. Another gentleman from the same pooranūs, is trying to prove that the Hindoos had formerly a knowledge of the British isles. In collecting materials for this essay, he has been grossly deceived by his Hindoo head-pūndit, as he was before when compiling his account of Egypt and the Nile. In this latter essay an allusion is made to a celebrated paragraph (translated at length by Sir William Jones)* respecting Sūtyāvūrmūnū, and his sons Shārmū, Chūrmū, and Jūyapūtee, here supposed to have been the same with Noah and his three sons. Sūtyāvūrmūnū is declared to have had three sons, to have got drunk with mead, to have been discovered naked by his son Chūrmū, whom he cursed, and condemned to be the servant of servants. This paragraph, it is now strongly suspected, is also an entire Hindoo forgery.

I fear a very unjust and unhappy impression has been made on the public mind, by the encomiums which have been so lavishly bestowed on the Hindoo writings. In the first place, they have been elevated in their antiquity beyond the Holy Scriptures, and the writings of Moses have been called the productions of yesterday, compared with those of the bramhūns. Thus mankind have been taught to

the universe. These three gods, in the opinions of the Hindoos, are no more one, than the 33,000,000 of their gods are one; and the accounts of these three deities as given in the śāstrās, bear no more real resemblance to the scripture account of the Trinity, than any story that could be quoted from Don Quixotte.

* Asiatic Researches, vol. iii, page 351.

regard these idolatrous books with the profoundest reverence, as the oldest writings under the sun.

The contents of these books have been treated with the greatest reverence: the primitive religion of the Hindoos is said to reveal the most sublime doctrines, and to inculcate a pure morality; and though I allow that there might be some difference in the manners of the Hindoos before the introduction of the tūntrū shastrūs and the worship of Krishnū, yet I am persuaded that the Hindoo idolatry, like the systems of Egypt, Greece and Rome, has always promoted the greatest corruption of manners.

Some persons would actually persuade us that the Hindoos are not idolaters, because they maintain that God is one; though they worship the works of their own hands as God, and though the number of their gods be 33,000,000. It is very probable, that the unity of God has been the belief of the philosophers of every age, and that they wished it to be understood that they worshipped the one God, whether they bowed before the image of Moloch, Jupiter or Kalēē; yet mankind have generally concluded, that he who worships an image is an idolater, and I suppose they will continue to think so, unless, in this age of reason, common sense should be turned out of doors.

The world must, however, soon be able to decide without a doubt upon the claims of the Hindoo writings, both as it respects their

antiquity, and the value of their contents. Mr. Colebrooke's essay on the *vādūs*, and his other important translations; the *Bhūgūvūt Gēeta* by Mr. Wilkins; the translation of the *Ramayūnū*, the first volume of which has been printed; some valuable papers in the *Asiatic Researches*; with other translations by different *Sūngskritū* scholars, have thrown a great body of light on this subject, and this light is daily increasing.*

Many an object appears beautiful when seen at a distance, and through a mist, but when the fog has dispersed, and the person has approached it, he smiles at the deception. Such is the exact case with these books, and this system of idolatry. Because the public, for want of being more familiar with the subject, could not ascertain the point of time when the Hindoo *shastrūs* were written, they therefore at once believed the assertions of the *bramhūns*, that their antiquity was unfathomable.

* A great portion of what has been written by Europeans respecting the religion, manners, &c. of the Hindoos, ought to be considered as having settled nothing; all the real knowledge that has been obtained of the Hindoo system is to be attributed to the different translations from the *Sūngskritū*. As these translations increase, the system will be better known, and, whenever the time shall arrive that translations of their principal learned works shall have been accomplished, then, and not before, will the public be able completely to decide respecting a superstition spread over so large a part of the eastern world. If the British Government, or the East India Company, or any joint bodies of learned men, would encourage translations, or send out half a dozen ingenious young men to learn the *Sūngskritū*, and then employ them, at proper salaries, in making the necessary translations, in a few years not a vestige of important knowledge respecting the real nature and principal features of the Hindoo philosophy and religion would remain concealed. This is an object which every friend of true science and the christian religion must desire. The council of the College of Fort William and the Asiatic Society, in coming forward to patronize translations from the *Sūngskritū*, deserve the thanks of the literary world; the first volume of the *Ramayūnū* is the fruit of this patronage: but the operations of these two bodies alone are too slow to accomplish what is desired in any reasonable time. A similar plan, on a more extensive scale, is wanted.

Mr. Maurice, a clergyman, has attempted to describe the Hindoo ceremonies, which he never saw, in the most captivating terms, and has painted these "abominable idolatries" in the most florid colours. It might have been expected, (idolatry being in itself an act so degrading to man, and so dishonourable to God,) that a christian divine would have been shocked while writing in this manner. If Mr. Maurice think there is something in Hindooism to excite the most sublime ideas, let him come and join in the dance before the idol,—or assist the bramhüns in crying *Hüree bü! Hüree bü!* while the fire is seizing the limbs of the young and unfortunate Hindoo widow,—or, let him attend at the sacrificing of animals before the images of Kalē and Doorga,—or, let him come and join in the dance, stark naked,† in the public street, in open day, before the image of Doorga, in the presence of thousands of spectators, young and old, male and female. He will find, that the sight will never make these holy bramhüns, these mild and innocent Hindoos, blush for a moment. Se-

* Sounds of triumph, which the bramhüns use when the fire of the funeral pile begins to burn, and when they are choking a dying person with the water of the Ganges. These words literally mean, "call Hüree," or, repeat the name of Hüree, viz. Krishnū. In their popular use they are like the English phrase *huzza!* *huzza!*

† In a memorandum of my own, dated Sept. 26, 1803, I find these remarks, made one evening in the course of a journey: "In the afternoon we came to Büllaghür. It was then about five in the afternoon. Here the people of about twenty villages were assembled to throw their gods into the river. It was the termination of Doorga pooja. I suppose 5000 men, women, and children might be assembled. I observed that one of the men standing before the idol in a boat, dancing and making indecent gestures, was stark naked. As the boat passed along, he was gazed at by the mob, nor could I perceive that this abominable action produced any other sensations than those of laughter. Before other images young men, dressed in women's clothes, were dancing with other men, making indecent gestures. I cannot help thinking but that the vulgerest mob in England would have arisen on these impudent beasts, and almost torn them in pieces." I have seen the same abominations exhibited before our own door at Serampore.

riously, should sights like these raise the ardour of enthusiasm, or chill the blood, of a christian minister? Say, ye who blush for human nature sunk in shame. As a clergyman, Mr. Maurice should have known, that antiquity sanctifies nothing: "The sinner being an hundred years old shall be accursed."

What will a sober Christian say to the two following paragraphs, written by this clergyman, and inserted in his fifth volume of Indian Antiquities?

"Mr. Forbes, of Stanmore-Hill, in his elegant museum of Indian rarities, numbers two of the bells that have been used in devotion by the bramhūns. They are great curiosities, and one of them in particular appears to be of very high antiquity, in form very much resembling the cup of the lotos, and the tune of it is uncommonly soft and melodious. "I could not avoid being deeply affected with the sound of an instrument which had been actually employed to kindle the flame of that superstition, which I have attempted so extensively to unfold. My transported thoughts travelled back to the remote period when the bramhūn religion blazed forth in all its splendour in the caverns of Elephanta: I was, for a moment, entranced, and caught the ardor of enthusiasm. A tribe of venerable priests, arrayed in flowing stoles, and decorated with high tiaras, seemed assembled around me, the mystic song of initiation vibrated

in my ear; I breathed an air fragrant with the richest perfumes, and contemplated the deity in the fire that symbolized him."

"At another time, she" [the Hindoo religion] "wears the similitude of a beautiful and radiant CHERUB from HEAVEN, bearing on his persuasive lips the accents of pardon and peace, and on his silken wings benefaction and blessing."

The sacred scriptures, of which this gentleman professes to be a teacher, in every part, mark idolatry as THE ABOMINABLE THING WHICH GOD HATH. Mr. Maurice calls it a "beautiful and radiant cherub from heaven." How this christian minister and his GREAT MASTER will settle this discordance of opinion on the Hindoo idolatry in the day of judgment I must leave; but I recommend to him, and to all Europeans who think there is not much harm in Hindooism, the perusal of the following passages from the word of the TRUE and LIVING GOD:

"And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you." Leviticus xxvi. 30.

"Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen." Deut. xxvii. 15.

“ Thus saith the Lord of Hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah ; and, behold, this day they are a desolation ; and no man dwelleth therein. Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, O DO NOT THIS ABOMINABLE THING THAT I HATE. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem ; and they are wasted and desolate, as at this day.” Jeremiah XLIV. 2, 3, 4, 5, 6.

“ And what agreement hath the temple of God with idols? 2 Cor. vi. 16.

“ For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.” 1 Peter IV. 3.

“ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars,

shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 8.

Let every conscientious christian fairly weigh these portions of the divine word, and then say, whether there be not, according to the spirit of these passages, a great degree of criminality attached to the person who in any way countenances idolatry. I am not ashamed to confess, that I fear more for the continuance of the British power in India, from the encouragement which Englishmen have given to the idolatry of the Hindoos, than from any other quarter whatever. The Governor of the world said to the Israelites, in particular reference to idolatry, "If ye walk contrary to me, I will walk contrary to you." Moses, in the name of Jehovah, thus threatens the Jews, if they countenance idolatry—"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed."

It cannot be doubted, that in every case in which a person, or nation, begins to think favourably of idolatry, it is a mark of departure in heart and practice from the living God: it was always so considered among the Jews. There is scarcely any thing in Hindooism, truly known, in which a learned man can delight, or of which a benevolent man can approve. I am fully persuaded, that there will soon be but one opinion on the subject, that the Hindoo system is

less antient than the Egyptian idolatry, and that it is as PUERILE, IMPURE, AND BLOODY, AS ANY SYSTEM OF IDOLATRY THAT WAS EVER ESTABLISHED ON EARTH.

Having made these preliminary observations, I now proceed to offer a few remarks on some particular parts of Mr. Colebrooke's Essay, paragraph by paragraph. I must beg the reader to peruse each paragraph of the essay before he reads the corresponding remarks, otherwise the latter will be read to much disadvantage. In order to assist the reader, each paragraph is numbered.

Paragraph 1. The difficulties attending first attempts to obtain from the bramhūns a knowledge of their shastrūs, were no doubt very great. I have been informed that the endeavours of Sir William Jones, and others, were at first every where resisted. This was not wonderful, when it is considered, that the shastrūs threaten the heaviest penalties on a bramhūn who shall teach the knowledge of the sacred books to persons of low cast. Yet this reserve has at length been so completely overcome, by the perseverance, influence, and gold of Europeans, that bramhūns can now be found, eager to sell or translate the most sacred of the Hindoo books, or to communicate all they know of their contents. The difficulty lies more in the scarcity and obscurity of these books, than in the scrupulosity of the bramhūns.

2. "In this second paragraph it is admitted that works called

itihāsū and pooranūs make a part of the vādūs. Mr. Colebrooke supposes, that these are not the books which are now known by the names itihāsū and pooranūs, yet I do not see that the pooranūs contain any thing more extravagant than some parts of what appears in this essay as undoubted portions of the vādū.

3. The vādū is divided into two parts, called muntrūs and bramhūnūs : I here give a specimen, from the rig-vādū, of what are called mūntrūs :

“ I praise Ūgni, the priest [compleater of the work] of the offering [first placed in the sacrifice], who is the impregnated with gifts to bestow, who is the consuming sacrificator, supplying abundantly the gems [of reward].”

~ “ O visible Vayoo come. This somū [offering] is prepared ; drink it ; hear the call (of me).”

“ O Indrū, possessor of the horse ; for the vādū-incanted praises come speedily ; accept the food prepared.”

What is included under the name bramhūnū will be easily perceived, on reading the preceding extracts from Mr. Colebrooke's essay, and therefore a specimen is unnecessary. By referring to the translation of the substance of the vādantū-sarū in this chapter, the reader

will obtain a sufficient idea of 'the theology of the Indian scripture.'

4. From the numerous divisions and subdivisions of the sūnghita of the rig-vādū it would appear, that this vādū must have been much used formerly. This sūnghita is here said to comprise ten books, including 100 chapters, which chapters contain 1000 incantations: these are arranged in 2000 sections, containing 10,000 verses.

5. In reading this paragraph I was forcibly struck with a circumstance which occurred one day since I arrived in this country: Walking out one morning, I heard a Mūsūlman reading the kūrān aloud. A friend in company asked him the meaning of what he was reading? The poor devotee said, "Ah! Sir, who can understand Arabic?" Yet the reading of what he did not comprehend was supposed to be very meritorious. Thousands of Hindoos and Mūsūlmans spend an incredible portion of time in audibly reading what they have no apparent wish to understand. The writer of this part of the rig-vādū prescribes 'attention to the author, subject, metre, and purpose of each mūntrū, but the meaning is of less importance.'

7. This paragraph contains the names of many of the rig-vādū writers. The pooranūs relate multitudes of stories respecting these moonees, many of which shew what *holy men* these vādū-writers were: As for instance: Vūshist'hū, in anger, cursed his hundred sons, and

degraded them to chūndalūs. Bhrigoo murdered his own mother, by cutting off her head. For the character of Pūrasūrū, see a filthy story in page 206 of this volume. Vyasū cohabited with his brother's wife, by whom he had two children. He was born in an illegitimate state, as may be seen also in page 206, above referred to. Goutūmū cursed his wife for committing adultery with Indrū, and afterwards received her again. Vrihūspūtee, the high-priest of the gods, fell into disgrace among the gods for his avarice at a sacrifice performed by king Mū-rootū. Narūdū was cursed of Brūmha, his father, and doomed to a life of perpetual wandering, and to be the instigator of quarrels. For further accounts, the reader may look into the second volume of this work, under the head 'Mooneea.'

9.—11. I suppose that when the Hindoo monarchies were in their splendour, gifts to bramhūns, and flattery to kings in return, were very common, but what has this to do in such sacred books as the vādūs.

10. This paragraph relates a circumstance so much like many of the obscene stories in the pooranūs, that a person may easily perceive that the pooranūs and the vādūs are the productions of one people, if not of one age.

14. Should it be as Mr. Colebrooke supposes, that the idolatry of the vādūs has reference to the elements, and not to deified heroes, is

it then better to worship fire than a man? A bramhūn, of Chatra, a village adjoining to Serampore, named Kūmūl, in conversing one day with some of his fellow bramhūns, advised them to make him a god, instead of worshipping a wooden or clay image. "Bring your ghee, your rice, your sweetmeats, your garments to me. I can eat or use these things; and besides, I have a family, and they will be nourished by them." Was not this man's reasoning more rational than the custom of throwing ghee, or children, into the fire, in the worship of this element? But to be serious: Is it not probable that the horrid worship of Moloch was really the worship of the element of fire?

15. The Hindoos deny that the vādūs are human compositions; but it appears from this and other paragraphs that the rishees, or moonees, were the principal writers of the vādūs.

18. In this paragraph two hymns are mentioned, of powerful efficacy; as, by repeating them, a man got out of a well, notwithstanding a heavy cart wheel was placed upon it. The power of the Hindoo mūntrūs (incantations) is infinite; they even bring down the gods upon their knees to the feet of their worshippers. The raising a poor fellow from the bottom of a well, therefore, is no great thing.

Some of the moonees repeated mūntrūs and performed austerities for thousands of years. The power of these austerities (tūpūsyā) was such, that the god was always compelled to come to the wor-

shipper and ask him what he would please to have. If the gods were not disposed to grant the wish of the tūpūswēē, the latter sent him back, and told him he would perform austerities to such an extent that he would certainly compel him to grant his request. Sometimes the god goes back, but, after intervals of a thousand or ten thousand years, he is always forced, by the merit of these severe and protracted austerities, to return, and ultimately to concede to the devotee his request.

19. Incantations to prevent the effects of poison. Incantations of this nature are universally resorted to by the Hindoos at this day. Multitudes of the lower orders are acquainted with these spells, and, for a few pūns of cowries, by reading charms, they can expel or subdue the power of the rankest poison in the world. This is the doctrine of the vādūs !

20, 21, 22. The gayūttee* written by Viswamitrū ! Of this moonee a number of stories are related in the pooranūs, some of them highly ludicrous, and containing facts very disgraceful to a devotee or ascetic. In the chapter on the casts a very curious story will be found respecting this moonee, who, by the power of his austerities, compelled the gods to make him a bramhūn. Some bramhūns who have lately become christians now make no secret of the gayūttee,

* " By the sole repetition of the gayūttee a priest may indubitably attain beatitude, let him perform or not perform any other religious act." *Mānso.*

but so superstitious are the natives, that a shōōdrū is afraid to hear words so sacred; and if a person begin to recite them, he either runs away or claps his hands to his ears. As an incantation, its efficacy in removing sin is unbounded, and keeps up the courage of the bramhūns amidst all their abominations. Yet this amazing secret, when it comes to be translated, amounts to no more than this: "Let us meditate on the adorable light of the divine ruler [Savitṛē, or the sun]. May it guide our intellects."

23. This paragraph relates to a hymn of the rig-vādū which Vūshist'hū, a Hindoo saint, recited, to stop the barking of a dog, while he was breaking into a house to steal grain.

Though the Hindoos in general are not now able to read the vādūs, yet some of the most atrocious things in their present customs may be traced to these books: Here one of the authors of the vādū recites a hymn from the rig-vādū to stop the barking of a dog lest he should be disturbed in breaking into a house. Some time ago, two Hindoos were executed at Calcutta for an action similar to that of Vūshist'hū's. Before they entered upon their work of plunder, they performed the worship of Kalēē, and recited mūntrūs before her image, that they might be protected by the goddess in the act of thieving. Some how or other the goddess left them in the lurch; they were detected, tried, and sentenced to be hanged. While under sentence of death, a native catholic, in the same place and circumstances, was

visited by a Roman catholic priest to prepare him for death. These Hindoos now reflected, that as Kalēē had not protected them, notwithstanding they had performed her worship, there could be no hope in dying in her faith: they might as well, therefore, become Ferin-gees; they communicated their intention to their fellow-prisoner, who of course, informed his spiritual teacher. The priest drew up a prayer for them, and got it translated into the Bengalee language. I saw a copy of this prayer in the hands of the native catholic who gave me this account. These men at last, out of pure revenge upon Kalēē, died in the catholic faith, and the catholics after the execution made a grand funeral for them, as these persons, they said, embraced the catholic faith, and renounced their cast—*from conviction*.

25. Here we have mention made of an incantation to secure to the person who uses it a happy life of 100 years! other incantations to bring rain from heaven, and others addressed to some frogs which had croaked (a happy omen) while Vūshist'hū recited some hymns!

26. This paragraph mentions two more hymns of the rig-vādū, the prayer of which is for the destruction of enemies!

27. In the seventh chapter of this vādū a shocking fact is related of Yūmū, the god who judges the Hindoos in the next world: he is charged with attempting to seduce his own sister!

28. A woman here praises herself as the supreme and universal soul !

Let the reader seriously weigh these five last paragraphs, and then let him recollect, that these are parts of the Hindoo vādū, the source of all the Hindoo shastrūs, and the most ancient and venerable books in the world. Mūnoo says, "A priest who shall retain in his memory the whole rig-vādū, would be absolved from guilt, even if he had slain the inhabitants of the three worlds, and had eaten food from the foulest hands." Here again, killing the inhabitants of the three worlds, and eating food with a person of inferior cast, are esteemed crimes of similar magnitude, by Mūnoo, "the son or grandson of Brūmha, the first of created beings, and the holiest of legislators."*

35. This paragraph speaks of the gods choosing Indrū to be their king, and placing him on a throne fancifully constructed with texts of the vādū. From this fact it appears that the vādūs recognize the whole rabble of the gods, amongst whom none are charged with greater crimes than Indrū, who, on one occasion, debauched the wife of his spiritual teacher. See the chapter on the gods, article Indrū.

37, 38, 39, 40, 41, 42, 43, 44, 45. These paragraphs mention gifts offered at the inauguration of certain kings. Amongst other gifts giv-

* Sir W. Jones's preface to Mūnoo.

en by individuals, are mentioned, on separate occasions, 10,000 elephants; 10,000 female slaves; 2000 cows daily, out of a 1000,000,000; 80,000 white horses; 10,000 women-captives, adorned with necklaces, the daughters of great men: 1070,000,000 black elephants, decked with gold!!! What can be thought of a work containing such exaggerations?

49—68. Unable to comprehend the contents of these paragraphs, I must refer the reader to the pūndits of the vādantū school; for, it is said, these lectures are consonant to the theological doctrines of the vādantū.

87. What is called the allegorical immolation of Narayāṇ is a very mysterious business. This 87th paragraph speaks of one hundred and eighty-five human victims, tied to posts, and, after certain ceremonies, liberated; instead of the immolation of whom, it should seem, oblations of ghee were offered on the sacrificial fire. I cannot help suspecting that this substitution of ghee for men had been preceded by real human sacrifices, otherwise, why bind men and perform over them ceremonies, as though they really were about to be offered? At the time of the writing of the vādūs the Hindoos were, no doubt, comparatively a refined people; but it is highly probable, that their ruder ancestors, like almost all other uncivilized idolators, had been guilty of offering human sacrifices. It cannot be supposed that the Hindoo system arose out of the vādūs; the generation in which the vādūs were

written, it is most probable, refined and enlarged the system that their more savage ancestors had left them.

99. The two notions here mentioned respecting the creation of animals are highly ridiculous, and gross; and afford another proof of the total insufficiency of human reason, rationally to explain the mysteries of creation, as well as the mysteries of redemption.

117, 118. 'He saw this [earth] and upheld it, assuming the form of a boar [vūrahū].' Does not this sentence prove that this third ūvūtarū was supposed to have taken place before this part of the vādū was written? The name of Vishwūkūrmūn, builder to the gods, is here mentioned, and a story about the creation of a cow by the power of religious austerities: here a person would suspect he was reading the pooranūs instead of the vādūs.

123. The idea of seeking for the Creator in the creatures, as the extracts from the yūjoor-vādū, contained in this and the following paragraphs, recommend, is not peculiar to the Hindoos, but has been common to all the systems of idolatry with which we are acquainted. I have frequently had to combat this notion in conversations with the bramhūns. One day a Hindoo was excusing himself for all the evil of his actions, by asserting that the active principle in him was God: when he talked, it was not him that spoke, but God; for what was he? Nothing. To convince him of the falsehood of the principle upon

which he reasoned, I put my watch to his ear, and asked him if he did not hear the watch speak? He acknowledged that it did. I then told him to look into the inside, and see if he could find the watch-maker there.

147—158. These paragraphs afford another striking proof of the blindness of uninstructed man relative to the nature of God. Here one pūndit says he worships 'heaven' as the universal soul; another declares for the 'sun;' another for 'air;' another for the 'etherial element;' another for 'water;' another for the 'earth.' The judge, who is called upon to decide betwixt these jarring pūndits, seems to declare for worshipping universal nature as the universal soul.

There is no question occurs so frequently in the Hindoo shastrūs as this—What is God? To know whether he exist or not, page upon page has been written, and this question has been agitated in every period of Hindoo history, wherever two or three pūndits happened to meet, with a solicitude, but, at the same time, with an uncertainty, which carries us at once to the apostolic declaration, "The world by wisdom knew not God." Some pūndits call him the invisible and ever blessed; others conceive of him as possessing form; others have the idea that he exists like an inconceivably small atom; sometimes he is male; sometimes female; sometimes both male and female, producing a world by natural copulation; sometimes the elements assume his place, and at other times he is a deified hero. Thus

in 33,000,000 of forms, or names, this nation, in the emphatical language of St. Paul, has been, from age to age, "feeling after" the Supreme Being, like men groping "in the region of the shadow of death," and, after so many centuries, the question is as much undetermined as ever—What is God?

One day, in conversation with the Sūṅskritū head-pūṇdit of the College of Fort William, on the subject of God, this man, who is truly learned in his own shastrūs, gave me, from one of their books, this parable: In a certain country there existed a village of blind men. These men had heard that there was an amazing animal called the elephant, but they knew not how to form an idea of his shape. One day an elephant happened to pass through the place: the villagers crowded to the spot where this animal was standing. One of them got hold of his trunk, another seized his ear, another his tail, another one of his legs, &c. After thus trying to gratify their curiosity, they returned into the village, and, sitting down together, they began to give their ideas on what the elephant was like: the man who had seized his trunk said, he thought the elephant was like the body of the plantain tree; the man who had felt his ear, said, he thought he was like the fan with which the Hindoos clean their rice; the man who had felt his tail, said, he thought he must be like a snake, and the man who had seized his leg, thought he must be like a pillar. An old blind man of some judgment was present, who was greatly perplexed how to reconcile these jarring notions respecting the form

of the elephant; but he at length said—"You have all been to examine this animal, it is true, and what you report cannot be false: I suppose, therefore, that that which was like the plantain tree must be his trunk; that which was like a fan must be his ear; that which was like a snake must be the tail; and that which was like a pillar must be his body." In this way, the old man united all their notions, and made out something of the form of the elephant. Respecting God, added the pūndit, we are all blind; none of us have seen him; those who wrote the shastrūs, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the divine Being.*

It is an irresistible argument in favour of the majesty, simplicity, and truth of the Holy Scriptures, that nothing of this uncertainty has been left on the mind of the most illiterate christian. However mysterious the subject, we never hear such a question started in christian countries—What is God?

The Bhūgvūt Gēeta contains the following most extraordinary description of God, communicated, as here asserted, by the Supreme Being himself:

"Sūnjyū. The mighty compound and divine being Hūree, having, O raja, thus spoken, made evident unto Ūrjoonū his supreme and

heavenly form ; of many a mouth and eye ; many a heavenly ornament ; many an up-raised weapon ; adorned with celestial robes and chaplets ; anointed with heavenly essence ; covered with every marvellous thing ; the eternal God, whose countenance is turned on every side ! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of Pandoo then beheld within the body of the god of gods, standing together, the whole universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the god, and thus addressed him with joined hands :

“ Ūrjjoonũ. I behold, O god ! within thy breast, the dāvũs assembled, and every specific tribe of beings. I see Brũmha, that deity sitting on his lotus-throne ; all the rishees and heavenly oorũgũs. I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes ; but I can neither discover thy beginning, thy middle, nor again thy end, O universal lord, form of the universe ! I see thee with a crown, and armed with club and chũkrũ, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun. I see thee of valour infinite ; the sun and moon thy eyes ; thy mouth a flaming fire, and the whole world shining with thy reflected glory ! The space between the heavens and the earth is possessed by thee alone, and every point around :

the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with troubled minds. Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The mūhūrśhees, holy bands, hail thee, and glorify thy name with adoring praises. The roodrūs, the ūdityūs, the vūsoos, and all those beings the world esteemeth good; ūswiñ, and koomarū, the mūroots and the goshmūpas; the gūndhūrvūs and yūkshūs, with the holy tribes of soorū, all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O Vishnoo! and I find no rest! Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of time's last fire, I know not which way I turn! I find no peace! Have mercy then, O god of gods! thou mansion of the universe! The sons of Dhritrāshtrū, now, with all those rulers of the land, Bhēeshmū, Drōnū, the son of Sōotū, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled."●

It should be observed, that this frightful description of the Hindoo Supreme Being does not relate to the ferocious Kalēē, drinking the blood of the ūsoorūs, but it is the playful Krishnū who thus shews his dreadful teeth, with the mangled bodies of the family of Dhritrāshtrū sticking between them.

163, 164, 165. It seems that the ūt'hūrvū-vādū is the anathematizing vādū, since it is acknowledged that a good portion of it contains incantations for the destruction of enemies; or, as a learned Hindoo pūndit has informed me, for injuring, removing to a distance, or destroying enemies. Mūntrūs to accomplish these ends are now in common use, among the Hindoos; and it is very common for a Hindoo, afflicted with some dreadful disease, to suppose that it has been brought upon him by some unknown enemy who has been reading mūntrūs against him. In these cases it is common for this person to hire another man to repeat mūntrūs to destroy the effect of those by which he supposes himself to be afflicted.

222, &c. I am not disposed to contradict Mr. Colebrooke in the remarks which he here makes respecting the spuriousness of the oopūnishūds relating to Ramū, Krishnū, &c. I can suppose that they may be more modern than the others; but I conceive that the mythology of the vādūs has given rise to the worship of deified heroes. Mr. Colebrooke confesses that the vādūs mention Brūmha, Vishnū, and Shivū, and most of the other gods; surely then to the

vādūs we are to attribute the foundation of this whole fabric of superstition. The vādūs encourage the burning of women alive,* which is surely a far greater crime than any thing done before the images of Ramū or Krishnū. I understand that many things quite modern have been introduced into the worship of Shivū, Krishnū, Doorga, &c. but these innovations generally relate to the outward ceremonies and festivities at these poojas, rather than to any thing immediately essential to the poojas themselves.

Such is the account of these celebrated books. It will, perhaps, be thought that I have borrowed too much from a work already before the world; but I hope I shall be excused, when it is considered, that it falls to the lot of very few, if any, men on earth, to be acquainted with these ancient writings like Mr. Colebrooke; and I was very anxious to do justice to these books, which have made so much noise in the world. I hope Mr. Colebrooke will excuse my freedom of comment, which has arisen entirely from a conscientious regard to the interests of Christianity.

* O fire, let these women, with bodies anointed with ghee, eyes (coloured) with stibium, and void of tears, enter the parent of water, that they may not be separated from their husbands, may be in union with excellent husbands, be sipless, and jewels among women. *Rig-vādū.*

SECTION II.

The Six Dūrshñūs, or Systems of Philosophy.*

THE following account of what are called the Six Dūrshñūs I have placed next after the vādūs, because they stand next in celebrity to them. They are said by the pūndits to be the doctrine of the vādū, as explained by the six different schools of philosophy among the Hindoos. Persons learned in the naiyū dūrshñū receive the greatest honours from their countrymen in Bengal; and the vādantū dūrshñū appears to have laid the foundation of the present prevailing system of philosophy among the great body of learned Hindoos.

I should have been very happy, if I had possessed a knowledge of the Sūngskritū, and leisure sufficient, to have given a greater portion of translations from the dūrshñūs, as, in many cases, but little dependance can be placed on the reports of the Hindoo pūndits; and little can be expected, as it respects a real knowledge

* Dū.shñū signifies the act of seeing; from drishā, sight.

of any parts of the Hindoo system, except from translations executed by Europeans well skilled in the Sūṅskritū.

The six dūrshūnūs are Six Systems of Philosophy, having separate founders, shastrūs, and disciples. Their names are, the Voishāshikū, the Naiyū, the Vādantū, the Mēemangsa,* the Saṅkhyū, and the Patūnjūlū dūrshūnūs.

Many of the Hindoo learned men declare that these dūrshūnūs owe their origin to the dispute betwixt the bramhūns and the bouddhūs. It is probable, that the six principal schools of philosophy established among the Hindoos at the time when the Hindoo idolatry was in its zenith, were much employed in confuting the bouddhū philosophy, and that this has given rise to the suspicions of the modern Hindoos, who are very imperfectly acquainted with these works.

Kūnādū, a moonee, was the original founder of the Voishāshikū school. Respecting the origin of things, he maintained, that the world must have had an origin, and that it arose from the concussion of atoms,* of which the world is composed. The disci-

* The vādantū is called Brūmhū-Mēemangsa. This is called the Dh'rmū-Mēemangsa.

† Leucippus and his follower Democritus introduced the doctrine of indivisible atoms, possessing within themselves a principle of motion. Several other philosophers, before their time, had indeed considered mat-

ples of this school were called voishāshikū pūndits. A work called Bhashya-rūtnū exists, containing the arguments of these pūndits, and several parts of it might be collected, but no pūndits in Bengal read this work.

Goutūmū was the founder of the Naiyayika school. He was the author of the aphorisms, or sōōtrūs, which are accounted the fundamental axioms of this philosophy.

Of the sōōtrūs of Goutūmū I select one, and give a translation of its meaning: When a person considers that the body is the soul [rather treats the body as though it were the soul, viz. the all in in all,] this is false knowledge. When a person considers that the

ter as divisible into indefinitely small particles, particularly Anaxagoras, Empedocles, and Heraclitus. But Leucippus and Democritus were the first who taught, that these particles were originally destitute of all qualities except figure and motion, and therefore may justly be reckoned the authors of the Atomic System of Philosophy. They looked upon the qualities, which preceding philosophers had ascribed to matter, as mere creatures of abstraction; and they determined to admit nothing into their system, which they could not establish upon the sure testimony of the senses. They were moreover, of opinion, that both the Eleatic philosophers, and those of other sects, had unnecessarily encumbered their respective systems, by assigning some external or internal cause of motion, of a nature not to be discovered by the senses. They therefore resolved to reject all metaphysical principles, and in their explanation of the phenomena of nature, to proceed upon no other ground than the sensible and mechanical properties of bodies. By the help of the internal principle of motion, which they attributed to the indivisible particles of matter, they made a feeble and fanciful effort to account for the production of all natural bodies from physical causes, without the intervention of Deity. But whether they meant entirely to discard the notion of a divine nature from the universe is uncertain. The first idea of the atomic system was suggested by Leucippus; it was improved by Democritus, and afterwards carried to all the perfection which a system so fundamentally defective would admit of, by Epicurus." *Enfield's History of Philosophy*, vol. 1. page 422, 423.

soul is of the same nature, bulk, colour, &c. as the body, [or thinks and speaks of the soul in this way] this is false knowledge. When this false knowledge is destroyed, then what is called dōsū, viz. love* and hatred, are destroyed. When love and hatred are destroyed in the soul, then what is called prūvrittee, or disposition to action is destroyed. Prūvrittee being destroyed, all liability to future birth is removed. Hence, these being destroyed, all sorrow is forever annihilated † This is what Goutūmū distinguished by the name of mōoktee.‡

That part of the Goutūmū-sōōtrū which treats of ideas, is divided into four parts: 1. prūtūkhshū khundū; 2. ūnoomanū khundū; 3. oopūmanū khundū, and 4. shūbdū khundū. That which may be

* "The stoics advanced many extravagant assertions concerning their wise man. For example that he feels neither pain nor pleasure; that he exercises no pity; that he is free from faults." *Enfield's History of Philosophy, page 345.*

† A friend observes respecting this sōōtrū: "If I understand that sōōtrū, which I have seen repeatedly, it means this: The idea of matter's being spirit, is a prejudice. Pure spirit is called atmū; the same word also signifies self. And the idea intended is, that spirit is our true self, and the considering body, intellect, or any thing else, to be self, or a part of self, is a mistake which necessarily includes solicitude for these appendages or attributes. A right idea of our true self therefore removes all the evils attendant on this prejudice."

‡ The vādantū pūndits, respecting mooktee, go farther, and say, that mooktee, is not only the absence of all sorrow, but the uninterrupted and everlasting enjoyment of pleasure. These pūndits mention two kinds of mooktee, viz. first, that which they call krāmū mooktee, and which consists in ascending by degrees from one heaven to another till the person obtains the other, viz. nirvanū mooktee, or absorption in the divine nature. The pōoranikā pūndits speak of five kinds of mooktee; 1. that in which the person assumes the form of God; 2. that in which he enjoys the same kind of happiness as God; 3. that which consists in being near God; 4. that wherein the person is the friend of God; and 5. that in which he is God's servant.

seen, or made plain to the senses, is called *prütükshū* ; that which is judged of by inference is called *ūnoomanū* ; that which may be proved by comparison is called *oopūmanū* ; words, or sensible signs, are called *shūbdū*. These four *khündūs* contain also accounts of what the Hindoo *pūndits* call *pūdar't'hū* ; 1. things ; 2. qualities ; 3. work ; 4. existence ; 5. separation ; 6. union ; 7. absence. These are again subdivided, as 1. things are arranged under nine heads. 2. qualities under twenty-four heads ; 3. work under five heads ; 4. existence under one head ; 5. separation under one head ; 6. union under three heads ; 7. absence under three heads.

The *najyū dūrshūnū* maintains, in opposition to the *bouddhūs*, who affirm that the world exists of itself, and that there is no creator, since he is not discoverable by the senses,* that the full fruit of the proof arising from the senses may be obtained from three other species of proof, viz. that which arises from inference [*ūnoomanū*], from comparison [*oopūmanū*] and from sounds [*shūbdū*.] For instance, take a proof arising from inference: God exists; this we infer from his works. The earth is the work of some one—neither man nor gods have power to create it. It must then be the work of the be-

* The *bouddhūs* disregard all the doctrines and ceremonies of religion: Respecting heaven and hell, which can only be proved to exist from inference, they say, we believe nothing. There is a heaven: -who says it? and, after sinning men will go to hell; of this, what proof is there? The worship of *Gāṅga*, *Shivū*, *Doorga*, *Shyama*, *Kartikū*, *Jāgāddhatrē*, the *chūrūkkū pōja*, the *dōlū yatrū*, the *nāndū ootsāiv*, &c. we regard not, since the fruit arising from these ceremonies cannot be proved, but from inference.

ing whom we call God. If the bouddhūs say, we regard not proof from inference, the naiyū asks, When you are absent on a journey, how is it that your wife does not become a widow, since it is impossible to afford proof to the senses that you exist? According to our mode of argument, by a letter from the husband we infer with certainty that the husband exists; but according to your argument [the bouddhūs], your wife ought to become a widow. These writers give another example respecting this kind of proof: Where there is smoke there is fire—smoke arises from that mountain—therefore there is fire in the mountain.

This dūrshūnū further maintains that God exists as the chief spirit, and that he also exists as the animal soul, or as the soul of all animated beings. In each body he is separate, otherwise when one soul was affected, all would be equally affected, and the good or evil actions of one soul would be equally the actions of every soul. When one soul obtained mooktee (deliverance from future birth) then all would obtain mooktee at the same moment. Mooktee [rather the cause of mooktee] is the knowledge of self, or the knowledge of spirit. He who possesses not this knowledge, immersed in carnal ignorance, is like a man who seeing a string fancies it a snake, and flees from the string as though it were a real serpent.

Of all the dūrshūnūs, the naiyayika shastrūs are most read in Bengal.

Yet the books now studied are neither the aphorisms of Goutümü, nor the comments by Oodüyünacharjyü and others; but principally five works written by Gūṅgāshū, Rūghoonat'hū, Mut'hoora-nat'hū, Jūgū-dēeshū, and Gūdadhūrū. The work of Gūnāshū is now treated as an original work; it is called Chintümūnee. The works of Rūghoonat'hū and Mūt'hoora-nat'hū are comments on the Chintümūnee. The two latter writers have written comments on the work of Rūghoonat'hū. Small abstracts on the shūbdū khündū by different pūndits are also read. These works are not now read for the sake of obtaining real information, but in order to qualify a person to dispute in public; for at present, this is the criterion of learning among the Hindoos: he who can make the greatest noise, and, by the volubility of his tongue and the strength of his lungs, bear down his adversary, is sure to obtain the laurel of victory. To dispute respecting the meaning of the shastrūs whenever a number of pūndits have met together, seems to have been, from the most ancient periods, a custom among the Hindoos, and is so at the present day.* At great feasts, and on other occasions, when a number of pūndits are assembled, it is common for two or more

* It appears to have been common among the Jews for their doctors of the law to hold meetings to explain the meaning of their law. It was perhaps at one of these meetings where Christ, in his youth, was found by his parents, sitting at the feet of the doctors, hearing and asking them questions; and when all who heard him "were in a perfect transport of admiration [Dr. Doddridge's translation] at his understanding and answers?" See Jennings's *Jewish Antiquities*, vol. 2. page 67.

pündits to begin a wrangle, purely for the sake of obtaining honour from the spectators on account of their learning.

A very scandalous story is told of one of the naiyayika pündits, which I here add. It serves to shew the eagerness with which these disputations have been carried on: Pūkshū-dhūrū-mishrū was a very learned man. It is said he could repeat the whole of the Mūhabhañtū from memory, and the contents of the calendar relating to the nūkshūtrūs, the varūs, the tiñhees, the yōgūs, &c. for fifteen days, without referring to the calendar (pūnjika). From this last circumstance he received his name, pūkshū being the name of the fifteen days increase and fifteen days decrease of the moon. Rūghoonat'hū-shirōmūnee, another pündit, envied the fame of Pūkshū-dhūrū, and challenged him to a grand dispute, to try which was the most learned. The king commanded the meeting to take place. They met at Pūkshū-dhūrū's school. For some days the disputation continued, but Rūghoonat'hū obtained no advantage over his adversary; till at length he thought of an expedient which gained him a dishonourable victory: having obtained the affections of the daughter of Pūkshū-dhūrū, he persuaded her to place herself in an indecent situation, in the midst of the dispute, in a place where her father would see her. She did so: as soon as her father glanced his eye on her, he was overwhelmed with confusion, and his adversary had the advantage over him in every succeeding argument.

Vādū-vyasū was the founder of the vādantū sect. The principles taught in this school may be seen in the translation of the vādantū-sarū.*

The second sōōtrū of the vādantū is to this purport : After a person has ascertained what true religion is, he will wish to know who Brūmhū (God) is. This second aphorism defines this question thus : He who creates, preserves and destroys the world—is Brūmhū.

The doctrine of the vādantū respecting God is, that he is pūrūm-atmū,† desitute of all qualities, [viz. there is one God, respecting whom nothing can be known than that he exists] but, for the sake of his worshippers, [viz. that they may have something on which to place their faith, and before which they may perform their works] this darshūnū admits the idea that God is possessed of qualities, [viz. that he has assumed the forms of the gods, and is to be worshipped through the popular ceremonies]. If it be asked, After having established the doctrine that God is not possessed of qualities, why

* See page 346.

† Respecting the vādantū notion of God, a learned friend thus writes to me : “ Poo-rooshū, atmū, and several other words, signify pure spirit, not connected even with intellect. This, according to the vādantū, is God. Prikrtee, Prādhanū, &c. signify matter. Spirit is considered as pur : (śnoop'hitā), or clothed with properties, attributes, intellect, or matter, (oop'hitā.) In the latter sense it is that Spirit, or God, exists in all the numberless forms of creatures. But the (oopadhees) viz. intellect, matter, &c. are not essential parts of spirit, but adventitious things, in which spirit is held by prejudice. True knowledge destroying this prejudice, produces mooktee, or liberation.”

do you admit him to be possessed of qualities? It is answered, that the understanding cannot lay hold of a God without qualities; in order, therefore, that the conceptions of the worshipper may be able to take hold of something upon which to fix the mind, God is admitted to be possessed of qualities. Further, God is to be regarded as possessed of qualities to avoid the error of the bouddhūs, into which men would be likely to fall if the doctrine of the mere existence of God were left floating in the world. Hence the vādan-tū describes God as one poorooshū [male] existing in millions of forms, from the ant, to Brūmha the first of the gods, in the same way as one person sitting in the centre of a room surrounded with looking-glasses is seen in every separate glass. But then how does this agree with the doctrine that God is invisible and without form? To this the vādan-tū replies, that such is the will of God, he is with or without form. How do the different flowers assume so many different colours? This can be attributed only to the power or energy [shūktee] of God. It is then asked, Is then the energy of God separate or distinct from God? The vādan-tū says, No.

The philosophers of this school further teach that God is the ever-blessed, and that absorption in him is to be obtained by what is called tūtwū-gnanū,* or Brūmhū-gnanū. The fruit of this tūtwū-

* Or, the knowledge of first principles. This is the same thing with Vivākū, discrimination.

gnanū is present emancipation from the body, and absorption in God. The fruit arising from performing the religious service called oopasūna,* is gradual emancipation.

The original work of Vādū-vyasū is called Sarēerikū-sōōtrū. The other works at present read in Bengal are the following, viz. Sarēerikū-bhashyū, Bachūspūtee, Kūlpūtūroo, Pūrimūlū, Bibbūrūnū, Vartikū, Vādantū-sarū, Vādantū-pūribhasha, Siddhantū-lāsū, Siddhantū-vindoo, and Pūnchūdūshēē. The second and the sixth of the above books are commentaries on the work of Vādū-vyasū. The rest are compilations from the vādantū.

The principal subjects in the above works, as reported to me by several pūndits, are, 1st. the fruit of works in a future life; 2d. definitions of Brūmhū-gnanū; 3. Brūmhū is the soul of all life, or, every living thing is Brūmhū;† 4th. the doctrine of the creation; 5th. what kinds of devotion, or works, procure the different kinds of emancipation, or deliverance from future birth.

* There are two kinds of oopasūna, one of which is the serving of God in the mind, and the other by outward ceremonies.

† " With respect to God, Pythagoras appears to have taught, that he is the Universal Mind; diffused through all things; the source of all animal life; the proper and intrinsic cause of all motion." *Enfield, page 383.*

There are a great number of books of this school, and the names of many are to be obtained among the pūndits ; but only the above twelve books are read in Bengal, and at present they are read only by few. Not more than two or three persons can be found who are thoroughly acquainted with their contents. The vādantū-sarū is read as much as any. Those who study the works of this philosophy are called vādantū pūndits.

Jūyūminee wrote the sōōtrūs which gave rise to the Mēēmangsa dūrshūnū. Those who study the mēēmangsa shastrūs are called mēēmangsikūs.

The following is the meaning of the second sōōtrū in the work of Jūyūminee : The first sōōtrū having laid down this proposition, that a person will acquire learning, or a knowledge of the shastrū, for the sake of obtaining the knowledge of religion, the second sōōtrū goes to the definition of what dhūrmū, viz. religion is. This pūndit says, it is the performance of what God has commanded in the vādūs, and the abstaining from what he has forbidden in these books.

But Jūyūminee, having laid down this proposition, anticipates an objection that some one may make against the vādūs : If the commands and the prohibitions of the vādūs be the definition of

religion, what then are all the different stories, histories, &c. in the vādūs, which contain neither commands nor prohibitions? To this Jūyūminee replies: These stories, histories, &c. are given to illustrate and confirm the commands and prohibitions of the vādūs: as for instance, On a certain occasion a quarrel took place betwixt the gods and the ūsoorūs. The gods were defeated and dispersed, and the ūsoorūs took possession of their places, and began to reign in their stead. The gods collected as much as possible of their substance, and entrusted it to the care of Ūgnee. Some time after, the gods recovered their advantages over the ūsoorūs, and resumed their former places. They then went to Ūgnee (fire), and demanded the property which they had deposited in his hands. Ūgnee said, whatever came into his hands he always devoured; nothing staid with him. The gods were angry, and began to beat him so dreadfully that Ūgnee wept: from the tears that ran from his eyes silver first arose. This is a story related in the vādūs, to point out why the vādūs have forbidden that silver should be given, as dūkshina: silver being produced from tears is an unclean thing, and consequently improper to become a gift after an offering.

The sōōtrūs, or aphorisms, of Goutūmū, Vādū-vyasū, and Jūyūminee have been commented upon by a number of pūndits. Among others, Vatsyayūnū, and others, have written comments on the sōōtrūs of Goutūmū; Shānkūracharjyū, and others, have written

comments on the work of Vādū-vyasū; and Savūrū, and others, have written comments on Jūyūminee's sōōtrūs.

Kūpilū, a moonee, was at the head of the sankhyū school. Eēsh-wūrū-krishnū, and other pūndits, have written comments on a work of Kūpilū's. The Bengalee pūndits are acquainted with only one work belonging to this class of the six dūrshūnūs. This book is called Sankhyū-tūtwū-koumoodēē. Very few pūndits study this book. Those who study the sankhyū shastrūs are called sankhyūs.

I select a sōōtrū of Kūpilū's, as a specimen of the sankhyū dūrshūnū: The happiness which the gods enjoy, is of the same nature as that which mankind derive from worldly things: in the happiness derived from every kind of work there is injury done to others, as in ploughing a field a number of insects are killed; so of the happiness enjoyed by the gods; amongst whom there are wars, &c. Worldly happiness is subject to decay; so is the happiness of the gods.* There are also degrees of happiness among the gods as well as among men. That happiness which is distinct from the happiness of the gods and of worldly men, in its nature and effects, is called mooktee. The person who knows the mate-

* It is a point which the Hindoo pūndits consider as completely settled (siddhantū,) that whoever has a body has sorrow. Brūhma, the greatest of the gods, is clothed with a body, and of course has sorrow, though inconsiderable in its degree.

rial world; the power or force which gave it birth, and the Being in whom this power or force resides,* can enjoy this mooktee, viz. the happiness which is distinct from that either of gods or worldly men.

The sankhyū dūrshūnū, respecting the origin of the world, teaches the doctrine of the male and female powers, viz. the generating principle, and nature [matter]; but that the pre-eminence belongs to nature [matter]; and that the generating principle is only the passive instrument. The twenty-five principles of nature are only proper to receive impressions, and, therefore are to be acknowledged as objects to be acted upon. Matter is to be considered as distinct from the three qualities (goonūs). Spirit, according to the sankhyū, is distinct in each body, otherwise it would follow that all would be happy in one person's happiness, or miserable in one person's misery.

* The Greeks, as they advanced, appeared to make considerable improvements in their philosophy as well as the Hindoos. Among the latter, the doctrine of the voishāshikūs respecting atoms was greatly improved by the light which Vādāvyasū threw on the subject, in insisting on the necessity of an intelligent agent to operate upon the atoms. Kāpilū also, as above, makes the knowledge of the Being in whom the force which gave birth to the material world resides, necessary to obtaining mooktee, viz. absorption in God. The progress of improvement appears to have been exactly similar among the Greeks: "The most important improvement which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogenous particles, produced the various forms of nature." *Enfield, page 151.*

A moonee named Patñjñlũ was the founder of the sect which is called by his name. This is called the yõgũ philosophy.

The second aphorism of the patñjñlũ-sõõtrũ is to this purport: What is yõgũ? Yõgũ is the restraining the mind from wandering, and fixing it on God.

One of the chief subjects treated of in the patñjñlũ is yõgũ,* which is performed to obtain God. In this act of Hindoo worship there are eight distinct parts, called yũmũ, niyũmũ, asũnũ, pranayamũ, prũtyaharũ, dhyanũ, dharũna, sũmadhee. The meaning of yũmũ is the subduing all the inward powers, so that the mind, unmindful of every thing except God, is fixed on God. Niyũmũ means the subjecting of the members of the body, viz. hands, feet, mouth, nose, ears, eyes, &c. that they may abstain from sin, viz. the hands that they do not steal, the feet that they do not go into any improper place, &c. There are five sorts of asũnũ [sitting], viz. pũd-mũ-asũnũ, i. e. sitting with both feet across the thighs; swũstik-asũnũ, i. e. sitting with the legs bent under the thighs; mũyõõr-asũnũ, kookkoot-asũnũ, and vẽẽr-asũnũ. The latter asũnũ is performed by sitting with one leg bent over the other. Pranayamũ is

* There are two sorts of yõgũ, one of which is called yõg'i-vashist'hũ, and consists in fixing the mind on Spirit (God). This is treated upon in the most celebrated writings. The other consists in those external actions which assist those persons whose minds are not yet fixed on God.

performed by squeezing the nose with the thumb and two fingers of the right hand, taking the thumb and then the fingers off at intervals, while with the thumb and two fingers of the left hand the person counts four, then sixteen, and then eight, during each of which times a mūntṛ is repeated. While counting four he draws in his breath; while counting sixteen he holds his breath; and while counting eight he lets go his breath. Prūtyaharū signifies collecting the mind into a point, or turning the mind from earthly comforts, and placing it on God. Dhyanū includes abstract meditation on the particular form of a god. Sūmadhee means meditation exclusively on God. Of this there are two kinds, viz. that meditation which may be broken, and that which in no way can be broken, even though the person should be put to the heaviest tortures.

Of this part of the six dūrshūnūs, two books are chiefly read amongst the Bengal pūndits. The names of these books are Patūnjūlū-sōōtrū and Bhōzū-dāvū-dhṛttū-bhashyū.* Those who study these shastrūs are called patūnjūlēs.

* Bhōzī was a king of the south. Comments on the patūnjūlū are attributed to him. Others say they were written by pūndits under his direction.

TRANSLATION

OF THE

*Contents of the Vārantū-Sarū.**

THE vārantū doctrine respecting God seems to prevail among the great body of the learned Hindoos. The whole scheme of this sect is not known by any one pūndit in Bēngal perhaps; though I have heard that there are one or two persons thus learned.†

The vārantū-sarū is a compilation from the work of Vādū-vyasū. It was written at Benares about two hundred years ago, by a pūndit named Pūrūm-hūngsū-sūdanūndū.

First, the author assigns three reasons for publishing the doctrine of the vārantū in the world, viz. to humble the pride of Kūkootst'hū,

* *Sarū* means essence, and therefore the title of this work imports that it is the essence of the vārantū philosophy.

† Of those who profess to study the dārśhanūs, no persons at present abide by all the decisions of any one school or sect. Respecting the Divine Being, the doctrine of the vārantū seems to prevail most among the best informed of the Hindoo pūndits; on the subject of abstract ideas and logic, the naiyū is in highest esteem. On creation, there are three opinions derived from the dārśhanūs: the one is that of the atomic philosophy; another that of matter possessing in itself the power of assuming all manner of forms, and the other is, that spirit operates upon matter, and produces the universe in all its various forms. The first opinion is that of the voishāshikā and naiyū schools; the second is that of the sankhyū, and the latter of the vārantū. The patñjālū, respecting creation, maintains the idea that the universe arose from the reflection of spirit upon matter in a visible form. The meēmangsa, on the same subject, describes creation as arising out of the command of God joining to himself two fancied beings called Dhīrmā and Udīrmā. (Religion and Irreligion). All the dārśhanūs, except the sankhyū, agree in considering God as the Director of all things, and that matter and spirit are eternal. On the subject of obtaining absorption, or final happiness, the dārśhanūs point out different ways, as, 1. the proper knowledge of Brāhmā. 2. faith, 3. works.

the first king of the race of the sun, who was intoxicated with an idea of his own wisdom ; next, to point out the obtaining of Brūmhū-guanū, as the certain way to obtain mooktee, instead of the severe tūpūshyas of former yoogūs, which tūpūshyas the present race were incapable of performing, and to destroy among men the attachment to the way of works connected with the desire of future advantage, as so long as this desire of future advantage remained, the creature could never be delivered from liability to future birth ;* and the third reason for making known this doctrine of the vādantū was to destroy in the mind of Ūrjoonū that attachment to present forms (in the persons of his relatives) which prevented him from undertaking with vigour the war against Dooryōdhūnū and his brothers.

The discourse which Krishnū held with Ūrjoonū Vādūvyasū obtained by tūpūshya,† and hence wrote the vādantū shastrū.‡

Shūnkūracharjyū wrote the comment on the vādantū called bhash-yū, and a disciple of Ūdwūyanūndū-pūrūmhūngsū, a sūnyasēē, wrote from this bhashyū the book called Vdāantū-sarū.

* The Pythagorians taught, that " after the rational mind is free from the chains of the body, it assumes an ethereal vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human ; and that, after suffering successive purgations, when it is sufficiently purified, it is received among the gods, and returns to the eternal source from which it proceeded." *Enfield, page 397.*

† The Hindoo shastrūs teach that by performing tūpūshya a person may obtain whatever he desires.

‡ This is an important fact, since it proves that the bhūgūvīt-gēēta, in which this discourse betwixt Krishnū and Ūrjoonū is related at large, contains the same doctrines as the vādantū dūrahūnū.

After this introduction the author proceeds,

The meaning of the word vādaṁtū is, the third or last part of the vādū, called gnanū kaṇḍū. It is also called an oopūnishūḍ, as it teaches what is called Brūmhū-gnanū.

There are four parts in the vādaṁtū ; 1st. ūdhikarē; i.e. he who knowing the contents of the vādū, and the ūṅgū, is free from the desire of the fruit of his actions, and from the murder of brāhmāns, cows, women, and children, and from the crime of adultery, &c. who also performs what is called nityū kūrmū, in which is included the duties of the shastrū and of his cast, cherishing his relations, &c. ; the ceremonies called noimittikū, viz. those sacrifices, and other forms, which follow the birth of a son, &c. ; the prayūschittū for the removal of sin, called chandrūyūnū, fasting, alms, &c. and also the ceremonies called oopasūna, or shandilyū vidya,* viz. intense or abstract meditation on Brūmhū, according to the directions of the vādū, and fixing in the mind, that, seeing every thing proceeded from Brūmhū, and at the time when the four yoogū shall have run round, and the world is destroyed, then (as earthen vessels of every description, when broken, return to the dirt from whence they rose), all will be absorbed in him again ; therefore, Brūmhū is every thing.†

* The ceremonies which Shandilyū, a moonsee, first performed.

† The doctrine of the bhāgūvāt-gēta is in strict conformity with these ideas. In the dialogue betwixt Krishnū and Urjoonū, the former describes Brūmhū as the soul of all beings, as being the source of all, and yet as "one who sitteth aloof uninterested in those works." Again "I am generation and dissolution ; the inexhaustible

In the *vāḍū* there are several kinds of knowledge, one of which is called *dūhūrā*, another *oopūkōshūlū*, another *pūryūnkā*, another *sūm-būrgū*, &c. &c.

All ceremonies are connected with two kinds of fruit, that which is chief, and that which is inferior, as in performing sacrifices, &c. the chief fruit sought is the destruction of *sīn*, the possession of a holy mind, and then *Brūmhū-gnanū*; the inferior kind of fruit is the destruction of sin, and residence with the gods for a limited period.* This is illustrated by the person who plants a mango tree: his chief expectation is eating the fruit of the tree; the secondary expectation is sitting under its shade, &c. The chief fruit of *oopasūnū* is a fixed mind on *Brūmhū*, or *Brūmhū-gnanū*; the inferior fruit is a temporary enjoyment of happiness with the gods. He who has obtained *mook-tee* does not desire this inferior fruit.

exhaustible seed of all nature." "At the end of the period *kūlpā* [the same as the day of *Brūmhū*, a thousand revolutions of the *yoogās*] all things return into my primordial source, and at the beginning of another *kūlpā* I create them all again." "I will now tell thee what is *gnāṭ*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brūmhū*. It is all hands and feet; it is all faces, heads, and eyes; and, all ear, it sitteth in the midst of the world possessing the vast whole. Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached it containeth all things; and without quality it partaketh of every quality. It is the inside and the outside, and it is the moveable and immoveable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet it is present. It is undivided, yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth. It is the light of lights, and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom, and it presideth in every breast." *Wilkins's Translation of the Bhāgavāt-Gītā*.

* "Pythagoras taught, that when it [the soul], after suffering successive purgations, is sufficiently purified, it is received among the gods." *Duffield, page 397*.

That which is the means of perfecting Brumhū-gnanū is called sad-dūnū, which is of four kinds, viz. the reflection of the mind, which decides upon what is changeable and what unchangeable in the world; 2. the distaste of all fleshly pleasures, and of all the happiness that exists among the gods; 3. the six following qualities, an unruffled mind; subjugation of the passions; unrepenting generosity; contempt of the world; the absence of whatever obstructs the obtaining of Brumhu-gnanū, and unwavering faith in the shastrū; 4. the desire of mooktee, or absorption in Brūmhū.

Brumhū is everlasting and unchangeable; the world which is his work, is changeable. The being who is always the same is the unchangeable Brūmhū, and in this form there is none else. Devotedness to God is intended to exalt the character and promote real happiness. It is true, that in the pursuit of earthly things, there is some happiness, but it is inconstant, and interrupted, and exposed to bereavements, but in devotedness to God is uninterrupted happiness; on this account holy men, who can distinguish betwixt substance and shadow, have sought their happiness in God. Those pūndits who declare that permanent happiness is to be enjoyed in the heavens of the gods have erred; for we see that the happiness which is bestowed in this world, as the fruit of labour, is inconstant; therefore whatever is the fruit of actions, this is not permanent. That happiness which is given as the fruit of the performance of outward ceremonies, this happiness is changeable; for which reason holy men, who desire mooktee, despise it.

1. The hearing of the vadantü; 2. by inference, &c. making clear in the mind the meaning of the vādantü; 3. fixed mind on that of which the person has thus obtained the meaning: these three, and the way in which these three are obtained, also that power over the mind by which a person is enabled to cast every thing but these three off—this is called sūmū. That by which the ten different members of the body are kept in subjection, this is called dūmū. If, however, amidst the constant performance of sūmū, and dūmū, the desire after gratification should by any means arise in the mind, then that by which this desire is crushed is called oopūrūtee. The forsaking of the world, and other arts, by a sūnyasēē, who walks according to the vādū, this also is called oopūrūtee. Respecting oopūrūtee two opinions have prevailed. Those pūndits who wrote the comments on the vādantü before the time of Shūnkūracharjyū taught, that in seeking mooktee, or absorption, it is not proper to forsake the practice of religious ceremonies, but that in performing these works the desire of the fruit of these actions ought to be forsaken; * that works according to the vā-

* Krishnū, in the conversation with Urjoonū, makes the perfection of religion to consist in subduing the passions, in perfect abstraction from all objects of the senses, and in having the whole mind fixed on Brāhmā: I extract a few paragraphs: "A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a moonee. The wisdom of that man is established, who in all things is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other. His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wanted purpose." "The wise neither grieve for the dead nor for the living." "The wise man, to whom pain and pleasure are the same, is formed for immortality." "The heart, which followeth the dictates of the moving passions, carrieth away the reason, as the storm the bark in the raging ocean." "The man whose passions enter his heart as waters run into the unswelling pacific ocean, obtaineth happiness." [This is curious doctrine in the mouth

dū should be performed for the obtaining of divine wisdom, and that the result of obtaining this wisdom will be absorption in Brūmhū. In this respect works are helpers, when performed without being considered as a bargain, that for doing this and the other I shall obtain such and such benefits. Works, and the undivided desire of mooktee, are to be attended to: as is illustrated in the following comparison: two persons are riding together in two chariots. On the road, the

mouth of Krishna, who in his youth spent his whole time in tricks among the milk-maids, afterwards cohabited with Radha, the wife of Ayantū-ghosh, and at the same time kept 1,608 mistresses.] "Even at the hour of death, should he attain it, he shall mix with the incorporeal nature of Brūmhū." "The man who may be self-delighted and self-satisfied, and who may be happy in his own soul, hath no interest either in that which is done, or that which is not done." The learned behold Brūmhū alike in the reverend Brahmin perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs. Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in Brūmhū, the eternal, because he is every where alike free from fault." "The enjoyments which proceed from the feelings are as the wombs of future pain." "To the yōgēe gold, iron, and stones are the same." "The yōgēe constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit; free from hope, and free from perception. He planteth his own seat firmly on a spot that is undefiled; neither too high nor too low, and sitteth upon the sacred grass which is called koosū, covered with a skin and a cloth. There he, whose business is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul, keeping his head, neck, and body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around." "The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things, and all things in the supreme soul." "He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence Om! the mystic sign of Brūmhū, shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness." "He my servant is dear unto me who is unexpected, just, and pure, impartial, free from distraction of mind, and who hath forsaken any enterprize. He is worthy of my love, who neither requirerth, nor findeth fault, who neither lamenteth, nor coveteth, and being my servant, hath forsaken both good and evil fortune; who is the same in friendship and in hatred, in honour and in dishonour, in cold and in heat, in pain and in pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little spirit, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind." "Wisdom is exemption from attachments and affection for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not; a constant and inviolable worship paid to me alone; worshipping in a private place, and a dislike to the society of man."

chariot of one takes fire, and the horses only are left; and the horses of the other person die, and the chariot only is left. By uniting what is left to each, they may both accomplish their journey. Thus, the man who sits in his chariot without horses, is he who is always hankering after happiness, and who, in consequence, never gets mooktee, or deliverance, but goes in a perpetual round of transmigrations. He whose chariot was burnt, and his horses remained, is the man who minds works, and who may by works obtain mooktee, but it will be attended with many difficulties; whereas he who unites the horses and chariot together, viz. he who unites works and the desire of compleat absorption together, he with ease will obtain mooktee. Formerly this was the doctrine of the vādantū pūndits, but Shūnkūracharyū, in a comment on the bhūgūvūt-gēēta, has, by many proofs, shewn that this is wrong; that works are wholly excluded, and that by gnanū alone, or perfect abstraction, and realizing every thing as Brūmhū, is the way to obtain mooktee.*

* There appears to be some difference betwixt this doctrine and that taught in the bhūgūvūt-gēēta by Krishnū to Urjoonū: "Perform thy duty, and make the event equal whether it terminate in good or evil. The miserable are so on account of the event of things. Wise men, who have abandoned all thought of the fruit of their actions, are freed from the chains of birth, and go to the regions of eternal happiness. Jānūkā and others have attained perfection even by works. Wise men call him a pūndit, whose every undertaking is free from the idea of desire. He abandoneth the desire of a reward of his actions; he is always contented and independent, and although he may be engaged in a work, he, as it were, doth nothing. God is to be obtained by him who maketh God alone the object of his works. The speculative and the practical doctrines are but one, for both obtain the self-same end, and the place which is gained by the followers of the one is gained by the followers of the other. The man, who, performing the duties of life, and quitting all interest in them, placeth them upon Brūmhū, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters." "If thou shouldst be unable, at once, stedfastly to fix thy mind on me, endeavour to find me by means of constant practice. If after practice thou art still unable, follow me in my works supreme, for by performing works for me thou shalt obtain perfection."

Cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, &c. these are called *dwūndwū*. Indifference to all this is called *titiksha*. When a person possesses this indifference, and a subdued mind, both these are called *sūmadhee*. When the words of the gooroo, and of the *vādanṭū* *shastrū*, are believed without the shadow of a doubt, this is called *shrūddha*. 'When shall I be delivered from this world, and obtain God?' this anxious wish is called *moomookshootwū*.

The person who possesses these four qualities, viz. *titiksha*, *sūmadhee*, *shrūddha*, and *moomookshootwū*, and who, in performing the business of life, and the duties of the *vādū*, is not deceived, may possess the fruits of the *vādanṭū*. He is *ūdhikharē*.

Here ends the first part of the *vādanṭū*, called *Ūdhikharē*. The next part is called *vishūyū*.

The whole meaning of the *vādanṭū* is this, that *Brūmhū* and *jēvū* are one. This is called *vishūyū*. That which, pervading all the members of the body, is the cause of life or motion, this is called *jēvū*. That which pervades the whole universe, and gives life or motion to all, this is *Brūmhū*. Therefore that which pervades the members of the body, and that which pervades the universe, giving motion to all—these are one. That wisdom by which a person realizes that *jēvū* and *Brūmhū* are one, this is called *tūttwū-gnanū*, or the knowledge of things as they are in reality.

Brūmhū, who is the governor, or director, is ever-living, unchangeable, and one; this world is his work, which is without life, diversified, and changeable. All the governors amongst men are living persons; a dead person can never sustain the office of governor: all kind of work is without life; that which is created cannot possess life. Therefore all life is the creator, or Brūmhū.

The reason why bodies move is owing to their being possessed of a principle of life, which is called atmū. This atmū is God. He is the soul of the world: * this is the meaning of the whole vādantū. Wherefore all are one, and the distinctions of I, thou, he, are all artificial, existing only for present purposes, and through pride. This pride is called ūvidyū. Though a man should perform millions on millions of ceremonies, this ūvidyū can never be destroyed but by obtaining Brūmhū-gnanū.† This ūvidyū is therefore for the affairs of this world, and tūttwū-gnanū is for obtaining God. That jēyū and Brūmhū are one is, therefore, the substance of the second part of the vādantū shastrū.

* "Thales admitted the antient doctrine concerning God, as the animating principle or soul of the world." *Enfield, page 143.*

"The mind of man, according to the stoics, is a spark of that divine fire which is the soul of the world." *Enfield, page 341.*

† The efficacy of the principle of abstraction, or of this system of devotion to Brūmhū, Krishnū, in the bhāg. v. t-gēta, thus describes: "If one whose ways are ever so evil, serve me alone, he is as respectable as the just man. Those even who may be of the womb of sin; women; the tribes of voishyū and shōodrū, shall go the supreme journey, if they take sanctuary with me."

Plato taught that "our highest good consists in the contemplation and knowledge of the first good, which is mind or God." *Enfield, page 236.*

The third part is called *sūmbūndhū*; or the agreement betwixt *Brūmhū-gnanū* and the *vādantū shastrū*, viz. that the *vādantū shastrū* is the teacher of *Brūmhū-gnanū*, and that by the *vādantū Brūmhū-gnanū* may be obtained.

The fourth part of the *vādantū* is called *prūyōjūnū*. This imports that the reason why the *vādantū* was written was to destroy what is called *ūvidyū*, that is, that attachment to present things which is necessary to the carrying on of the affairs of the world. This *ūvidyū* is destroyed by the obtaining of *Brūmhū-gnanū*.

To explain this, the following illustration is given: A person, vexed with the necessity of births and deaths,* with anger, envy, lust, wrath, desire, worldly sorrow, worldly intoxication, pride, &c. &c. takes some flowers, fruits, &c. to a gooroo, who understands the *vādantū*, and has obtained *Brūmhū-gnanū*, and tells him his story. The gooroo, endeavouring to excite in his mind a contempt of the things of this world, teaches him *Brūmhū-gnanū*.

Attachment to the world is illustrated in this way: a person sees a string lying on the ground, and imagines it to be a snake. His fears.

* The Pythagoreans taught that "the soul of man consists of two parts; the sensitive, produced from the first principles with the elements; and the rational, a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, to remain there till it is sufficiently purified to return to God. In the course of the transmigration to which human souls are liable, they may inhabit not only different human bodies, but the body of any animal or plant. All nature is subject to the immutable and eternal law of necessity." *Enfield*, page 406.

are excited as much as though it were a real snake, and yet he is entirely under the power of mistake: so the man who is under the influence of the world, his hopes, fears, desires, pride, sorrow, &c. &c. are excited by that which is nothing, which has no substance; and therefore he is considered as being under the influence of ignorance. But Brümhü, he is everlasting, he is wisdom, he is happiness, he is unchangeable, and he has no equal. All things past, present, and to come; all that is in the earth, sky, &c. of every class and description, all this is Brümhü, who exists in two ways, as the cause of all things, and as the things themselves. He is both the potter and the clay. If this be not admitted, then it will follow, that for clay (inanimate matter) he is beholden to another.*

* "Almost all ancient philosophers agreed in admitting two principles in nature, one active and the other passive, but they differed in the manner in which they conceived these principles to subsist. Some held God and Matter to be two principles, which are eternally opposite, not only differing in their essence, but having no common principle by which they can be united. This was the doctrine taught by Anaxagoras, and after him by Plato, and the whole Old Academy. This system, for the sake of perspicuity, we will call the Dualistic system. Others were convinced, that nature consists of these two principles; but finding themselves perplexed by the difficulty with which they saw the Dualistic System to be encumbered, that of supposing two independent and opposite principles, they supposed both these to be comprehended in one universe, and conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed. Some thought God to have been eternally united to matter in one whole, which they called Chaos, whence it was sent forth, and a certain time brought into form, by the energy of the divine inhabiting mind. This was the System of Emanation, commonly embraced by the ancient barbaric philosophers, and afterwards admitted into the early theogonies of the Greeks. Others attempted to explain the subject more philosophically, and, to avoid the absurdity which they conceived to attend both the former systems, asserted, that God, the rational and efficient principle, is as intimately connected with the universe, as the human mind with the body, and is a forming power, so originally and necessarily inherent in matter, that it is to be conceived as a natural part of the original chaos. This system seems not only to have been received by the Ionic philosophers, Thales and Anaximander, but by the Pythagoreans, the followers of Heraclitus, and others. Zeno, determining to innovate upon

The meaning of the word Brūmhū is the Ever Great. If treacle be put amongst rice it diffuses its sweetness through the whole: in this way Brūmhū makes all life happy, by diffusing through the whole his own happiness, and in consequence in all shastrūs he is called the Ever Blessed. Wherefore the ever-blessed, the everlasting, the incomparable Brūmhū—he is substance. That which is without wisdom and without life, is called ūbūstoo, i. e. that which has not substance, shadowy.*

The sūttwū goonū gives rise to pity, compassion, and such like holy qualities. The rūjū goonū gives rise to desire, anger, and unholy qualities. The tūmū goonū gives rise to idleness, mistake, sleep and qualities by which time is wasted. Wherever the three goonūs are equal that is called ūgnanū, namely, possessed of qualities opposed to

on the doctrine of the Academy, and neither choosing to adopt the Dualistic, nor the Emanative System, embraced the third hypothesis, which though not originally his own, we shall distinguish by the name of the Stoical System. Unwilling to admit, on the one hand, two opposite principles, both primary and independent, and both absolute and infinite, or, on the other, to suppose matter, which is in its nature diametrically opposite to that of God, the active efficient cause, to have been derived by emanation from him; yet finding himself wholly unable to derive these two principles from any common source; he confounded their essence, and maintained that they were so essentially united, that their nature was one and the same." *Enfield, page 329, 330.*

"The Egyptians conceived matter to be the first principle of things, and that before the regular forms of nature arose, an eternal chaos had existed. This chaos, which was also called night, was worshipped by them under the form of a cow. That the passive principle in nature was thus admitted to a primary place in the philosophy of the Egyptians is confirmed by Diogenes Laertius. Besides the material principle, it seems capable of satisfactory proof, that the Egyptians admitted an active principle, or intelligent power, eternally united with the chaotic mass, by whose energy the elements were separated, and bodies were formed, and who continually presides over the universe, and is the efficient cause of all effects." *Ibid. page 76.*

* "Visible things were regarded by Plato as fleeting shades." *Enfield, page 329.*

Brūmhū gnanū.* This ūgnanū appears in different ways, and is manifested by uncertainty of mind, and mistake respecting the real nature of objects and things: it is a power for which no name can be found; sometimes it is seen in the works of God, and sometimes in the works of man.

According to all the shastrūs, God is all-wise, over all, the God of all, the disposer of all, he is desire, truth; he is the thought of the heart; he exists for the sake of the world; he knows the hearts of all; he directs the hearts of all, as the charioteer the chariot.† At the

* "There are three goonūs, or qualities, arising from prākṛitee, or nature: sūtwū, truth; rūjū, passion, and tūmū, darkness; and each of them confineth the incorruptible spirit in the body. The sūtwū-goonū, because of its purity, is clear and free from defect, and intwineth the soul with sweet and pleasant consequences, and the fruit of wisdom. The rūjū-goonū is of a passionate nature, arising from the effects of worldly thirst. The tūmū-goonū is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness. When the tūmū and the rūjū have been overcome, then the sūtwū appeareth; when the rūjū and the sūtwū, the tūmū; and when the tūmū and the sūtwū, the rūjū. When gnanū, or wisdom, shall become evident in this body at all its gates, then shall it be known that the sūtwū-goonū is prevalent within. When the body is dissolved while the sūtwū-goonū prevaileth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the Most High. When the body findeth dissolution whilst the rūjū-goonū is predominant, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the tūmū-goonū is prevalent, the spirit is conceived again in the wombs of irrational beings." *Wilkins's translation of the bhāgavat-gītā.* [From hence it is plain, that prākṛitee, being the origin or source of the tūmū-goonū, God, or nature, is made by Kriahnū the author of sin. The doctrine of God's being the author of sin is almost universal among the Hindoos, and has the most fatal effect upon the public morals.]

† This doctrine of God's being the author of all human actions, or the driver, was taught to Urjoonū by Kriahnū. There is no sentiment more common amongst the Hindoos than that of fate. "What is written on the forehead, will certainly be," is a proverb in every one's mouth. Kriahnū, in his conversation with Urjoonū, delivers the following sentiments respecting destiny: "The man who is born with divine destiny is endued with the following qualities, [here follow a number of good qualities]. Those who come into life under the influence of the evil destiny are distinguished by hypocrisy, pride, presumption, harshness of speech, and ignorance." "The divine destiny is for mokṣeē, or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth."

time of the destruction of the world,* all things take refuge in ūg-nanū, which is compared to what is called soosooptee, or a state of profound sleep, in which all sensibility is completely lost, and in which the person, when he awakes, says, "I was all this time very comfortable. I was insensible to every thing else but this feeling of comfort." In this state of profound repose, the person possesses knowledge of himself, the knowledge or sense of happiness, and soosooptū-gnanū, in which he is insensible to every outward thing. That these three kinds of knowledge exist at such a moment may be inferred from this, that there is a remembrance of happiness enjoyed. This sense of things is not like that which is possessed in our converse with creatures; for that happiness which we possess among the creatures is changeable, but this soosooptū-gnanū is unchangeable, and unaffected by contingencies or surrounding objects. Wherefore the soul, like Brūmhū, is in these moments suchchidanānda, or the ever-blessed. The soul has power over ūg-nanū, so that in the moments of soosooptū it restrains and hold in all the senses and members, and, at the time of waking, lets them go forth after other objects, as the turtle its feet, which it draws in and puts forth at pleasure.

* Plato taught that the world "accomplishes certain periods, within which every thing returns to its ancient place and state. This periodical revolution of nature is called the Platonic, or Great, year." *Esfield, page 332.*

The doctrine of the stoics is thus described: "At this period, all material forms are lost in one chaotic mass: all animated nature is re-united to the deity, and nature again exists in its original form, as one whole consisting of God and Matter. From this chaotic state, however, it again emerges by the energy of the Efficient Principle, and gods and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless succession." *Esfield, page 338.*

Ūgnanū is called the power, or shūktee, of Brūmhū. When Brūmhū takes in this shūktee, the destruction of the world succeeds, and when he puts forth this shūktee creation goes forward.* How is it that this ūgnanū, which, compared with Brūmhū, is as nothing, prevents Brūmhū, who is so great, from being seen? To this it is answered, that one cloud, though very small, obstructs the sun whose rays are diffused throughout the universe.

As this ūgnanū, or shūktee, manifests itself in the pride of man, when he says, I am master—I am the eater—I am happy—I am sorrowful—so, this same quality manifests itself in error, as when a person seeing a string lie on the ground fancies it a snake.†

Ether, or vacuum,‡ was produced by this ūgnanū-shūktee, in which

* “After an interval of rest, says Seneca, in which the deity will be intent upon his own conceptions, the world will be entirely renewed; every animal will be reproduced; and a race of men, free from guilt, and born under happier stars, will re-people the earth. Degeneracy and corruption will, however, again creep into the world; for it is only whilst the human race is young, that innocence remains upon the earth. The grand course of things, from the birth to the destruction of the world, which, according to the stoics, is to be repeated in endless succession, is accomplished within a certain period. This period, or fated round of nature, is probably what the ancients meant by the Great Year.” *Enfield, page 340.*

† Plato, in a passage of his Republic, “compares the state of the human mind with respect to the material and the intellectual world, to that of a man, who, in a cave into which no light can enter but by a single passage, views, upon a wall opposite to the entrance, the shadows of external objects, and mistakes them for realities. So strongly was the imagination of Plato impressed with this conception, that, in the election of magistrates for his republic, he required that no one should be chosen, who had not, by the habitual contemplation of the world of ideas, attained a perfect power of abstraction.” *Enfield, page 329, 330.*

‡ “The vacuum of Democritus is not to be confounded, as it has sometimes been, with air; it is unquestionably the same with that infinite space which gives locality to all bodies.” *Enfield, page 431.*

the tūmū goonū prevails; from this vacuum was produced wind; from wind, light, from light water, and from water the earth.*

The world is to be considered in two ways, as that which is animated and the animator; the animator, or the principle of life, is Brūmhū, and the other is the work of Brūmhū. God dwells in man, and therefore he manages and directs things, as the chariot is directed by the driver. In men are two kinds of life, or springs of action, the first that which is perfect, and the other that which arises from animal desires.

Ether, or vacuum, air, light, water, and earth, are called the five bhōōtūs, or sōōkshmū-bhōōtū, and from the sōōkshmū-bhōōtū proceeds the sōōkshmū-shūrēērū† and the st'hōōl-bhōōtū. This sōōkshmū-shūrēērū is divided into seventeen parts or powers, and in this connection is called lingū-shūrēērū. Five of these parts are called gnanū-indriyū; two others are called būddhee and mūnū; five others kūrmū-indriyū, and five others vayoo-indriyū. The gnanū-indriyūs are, the ear, the skin, the eyes, the tongue, and the nose.

The ear is derived from the sūttwū-goonū in the ether; from the sūttwū-goonū in the air is the skin derived; from the sūttwū-goonū in light is the eye derived; from the sūttwū-goonū in water is derived

* "Thales held that the first principle of natural bodies, or the first simple substance from which all things in this world are formed, is water." *Enfield, page 142.*

† Atomic-body.

the tongue; from the sūttwū-goonū in earth is the nose derived; from the suttwū-goonū in the ether and the other bhōōtūs ūntūkūrūnū is derived, in which four things are understood, viz. 1. būddhee, or the power of discriminating betwixt things; 2. mūnū, or the power of weighing or judging; 3. ūhūnkarū, or egotism, by which a person says, 'I am a learned man, I am a rich man, I am great, I am very handsome,' &c. 4. chittū, or the power of arrangement. There is not much difference betwixt chittū and būddhee, nor betwixt ūhūnkarū and mūnū. The next are the kūrmū-indriyū, or the organs by which a person speaks, walks, discharges the feces, &c. From the rūjū-goonū in the ether speech is produced; from the rūjū-goonū in the air is produced the power of the hands; from the rūjū-goonū in fire is produced the power of the feet; from the rūjū-goonū in water the power of the anus; and from the rūjū-goonū in earth is derived the power of the penis. Next are the five vayoos, viz. pranū, ūpanū, vyanū, oodanū, and sūmanū. By pranū is meant the wind which is in the mouth and nose; by ūpanū the wind discharged from the anus; the wind which is diffused over the whole body is called vyanū; the wind which, ascending from the throat, goes up into the head, is called oodanū; and the wind which operates upon and reduces the food in the stomach is called sūmanū. Besides these five vayoos, some have given five others: viz. nagū, kōōrmū, krūkūrū, dāvūdūttū, and dhūnūnjūyū: the wind which is expelled by belching, this is called nagū; the wind by means of which a person shuts and opens his eyes is called kōōrmū; the wind which assists in digesting food is called krikū; the wind

which is expelled in yawning is called *dāvūdöttü*; the wind which makes people fat is called *dhünñjüyü*.

From the *rüjü-goonü* in the five *bhōōtüs* the first five *vayoo*s have arisen. By uniting these five *vayoo*s and the five *kürmü-in-dryüs* what is called *pranmüyü-kōshü** is formed, and this with *vignañmüyü-kōshü†* and *mññmüyü-kōshü‡* forms the *sōōkshmü-shürēērü*. The general aggregate of the *sōōkshmü-shürēērüs* is called *shümüshtee*; each separate existence in each of these *sōōkshmü-shürēērüs* is named *vyüshtee*, and the principle of life which animates the aggregate of these *sōōkshmü-shürēērüs* is called *sōōtratma*. || Because this *atmü* possesses the aggregate of the *sōōkshmü-shürēērüs*, and is united with what is called *ññtükürünü*, it is called *hirñnyügürbhü*. §

To the five *bhōōtüs* the places called *bhōōrloke*, *bhōōbürlöke*, *swürloke*, *mühülloke*, *jññüloke*, *tüpüloke*, and *sütyüloke* owe their origin: also the seven *patalüs* called *ütülü*, *vitülü*, *sootülü*, *rüsatülü*, *tülatülü*, *mühatülü*, and *patalü*; also the whole world; with the four kinds of *st'hōōl-shürēērüs*; and food, water, &c. The four kinds of *st'hōōl-*

* The mass or storehouse of life.

† The storehouse of knowledge.

‡ The storehouse of mind.

|| That is, it is like the string upon which all the flowers in a garland or neck-lace hang: it unites them all.

§ I have heard this *hirñnyügürbhü* described as the first form or pattern in creation, and in this respect the Hindoo idea appears to correspond with that of Plato: "It was a doctrine in the platonic system that the Deity formed the material world after a perfect archetype, which had eternally subsisted in his reason. From that substance which is indivisible and always the same, and from that which is corporeal and divisible, Plato compounded a third kind of substance, participating of the nature of both." *Enfield, page 230.*

shūrēērūs, are, those which are cherished in the womb, those in eggs, those in heat, as flies, &c. and those in earth, as plants, &c. The aggregate of these st'hōōl-shūrēērūs, in all their forms of men, beasts, &c. may be compared to a wilderness or a collection of waters, and in this view this aggregate is called voishwanūrū, and viratū. The aggregate of the st'hōōl-shūrēērūs, on account of its being supported by food, is called ūnnūmūyūkōshū:* on account of the body being the seat of suffering and enjoyment this aggregate whole of the st'hōōl-shūrēērūs is called jagrū.

The gods who preside over the faculty of hearing are those called dig-dāvas. The god Vayoo presides over the skin. Sōōryū presides over the eyes. Vūroonū presides over the tongue. Ūshwinēē-koomarū presides over the nose. Ūgnce presides over the mouth. Indrū presides over the hand. Oopāndrū presides over the feet. Yūmū presides over the anus. Prūjapūtce presides over the penis. Chūndrū presides over what is called mūnū. The four-faced, Brūnhū presides over what is called būddhee. Shivū presides over what is called ūhūnkarū. Vishnoo presides over chittū.

Some persons of inferior understanding have said, that atmū† is equivalent to son, for when a son dies the father mourns and considers himself as dead. The atheists say, that atmū is nothing but

* The storehouse of food.

† Sometimes atmū means Brūnhū; sometimes the immortal part of man, and still oftener self.

the juice of food, or in fact the material body;* other atheists say, that the members of the body are atmū, for without these members men could neither walk, talk, nor do any thing; therefore their members are atmū; other atheists say that pranū is atmū; others say that mūnū is atmū, and others that būddhee is atmū. The prabhakūrū and tarkikū say that anūndū [pleasure] is atmū. The bhāttū say, that the living and happy principle which is to be found in ūgnanū is atmū. Some atheists say, that the ether is atmū, for that in time of profound sleep the person is as though he did not exist.

None of these can be right, for former pūndits, by mutual counsel, have decided, that these are errors, and that atmū is^e diffused through all bodies, that it is universally small and minute, in opposition to the material body; that it is separate from the members or faculties, and from what is called pranū, mūnū, būddhee, and ūgnanū. It is simple gnanū, and is unchangeable, and therefore cannot be vacuum. It is the judgment of the vādantū that atmū is unchangeably perfect, unchangeably wise, unchangeably free, so that it is never united to the members of the body, and is in its nature truth. The living principle in every thing, this is atmū. This is the doctrine of the vādantū.

Having thus fixed what is truth, in opposition to atheists, it is

* One day a Hindoo with whom I had frequently conversed very steadily maintained, that the earth was God: for that men arose from the earth; they were nourished by the earth; when weary they lay down on the bosom of the earth, and at death they returned to the earth.

now proper to describe error. Error is that which regards substance for shadow, imagining shadow to be substance.

Here follows a description of a number of terms &c. difficult to be translated, and of importance only in the reading of other works.

The person who possesses Brūmhū-gnanū, or who is ūdhikarēē, is described as realizing in his mind these ideas: "I am unchangeable, I am perfect, I am free, I am the truth, I am happiness, I am without end, I have no equal, I am (in this manner) Brūmhū." He who has got Brūmhū-gnanū has constantly these ideas, and never loses them. This Brūmhū-gnanū destroys all the person's ūgnanū; as the fire burning the thread prevents the manufacture of cloth, so the desire of the heart after all earthly objects being destroyed, the business of the world is destroyed of course. The principle of life (the ūgnanū-choitūnyū) is not destroyed, but as the light of the lamp is lost in the rays of the sun, so when Brūmhū-gnanū, like the light of the sun, irradiates the soul; then the ūgnanū-choitūnyū becomes obscured.

Till this knowledge of Brūmhū is thus clearly manifested to the soul, it becomes a person to attend to the four following things, I. Shrū-vūnū, which contains six subjects, 1. oopūkrūmū, or the beginning of the vādanū; 2. oopūsūngharū, or, the close of the vādanū; 3. ūbhyasū, or, committing to memory certain parts of the vādanū; 4. ūpōōrbbūta, or, gaining perfect satisfaction respecting Brūmhū

from the vādaṁtū; 5. phūlū, or the knowledge of that which is to be gained from the vādaṁtū; 6. ūrt'hūvadū, or, the praising of the fruits to be obtained from the knowledge of the vādaṁtū; oopūpūttee, or the certifying absolutely what is Brūmhū-gnaṁ. II. Mūnūnū, or perpetual reflection on the one Brūmhū. III. Nidūdhyaṣūnū, or exact knowledge of the one Brūmhū, who is without body. IV. Sūma-dhee, or reflection on, with a desire to know, Brūmhū, who is wisdom.

Those who possess this knowledge of Brūmhū, are in possession of the following eight things, viz. 1. yūmū, i. e. inoffensiveness, truth, honesty, forsaking all the evil in the world, amongst which are the eight things by which children are raised up, and refusal of gifts except for sacrifice. 2. niḥūm, i. e. ceremonial cleanness respecting using water after stools, &c. pleasure in every thing, whether prosperity or adversity; renouncing food when hungry, or keeping under the body; reading the vādūs, and what is called maṁs pōōja, (see pōōja);—3. aṣūnū, or modes of crossing the legs during worship; 4. pranayamū, or holding, drawing in, and letting out the breath during the repeating of mūntrūs; 5. prityaharū, or power of keeping in the members of the body and mind; 6. dharūna, or preserving in the mind the knowledge of Brūmhū; 7. dhyanū, (see dhyanū); 8. sūmadhee. There are four enemies of sūmadhee, 1. a sleepy heart; 2. attachment to other things rather than to the one Brūmhū; 3. human passions; 4. a confused mind.

REMARKS ON THE PRECEDING ACCOUNT.

FOR the account of the six dūrshūnūs, which precedes the translation of the contents of the vādantū-sarū, I am principally indebted to learned natives. I readily confess that this account does not completely decide the question respecting the contents of these works, nor the cause of their having been written. I have brought together the best materials I could obtain; and I hope, notwithstanding their native origin and imperfection, that they may throw considerable light on this interesting portion of the Hindoo shastrūs.

The learned Hindoos assert, that the dūrshūnūs have been written to establish the truth of the divine existence against the unbelieving bouddhūs. That this was the primary cause of their having been written I have great doubts; yet that this is an object embraced by the writers of the dūrshūnūs is, I think, an undoubted fact.

In the introduction to the vādantū-sarū different reasons are assigned for publishing the doctrines of the vādantū in the world; as, to humble king Kūkootst'hū; to destroy in man the desire of the reward of works; to make known the way of obtaining mooktee by

Brūmhū-gnanū, &c. Not a word is here mentioned that the vādantū dūrshūnū was written to confute the bouddhūs, which might have been expected, if, as the Hindoo pūndits say, all the dūrshūnūs were written for the express purpose of confuting the bouddhūs.

After weighing very carefully the information I have obtained respecting these books, I feel disposed to think, that the dūrshūnūs, with the writings of the bouddhūs, have arisen out of seven different schools, or sects of philosophy, formerly in repute among the Hindoos. My reasons for this opinion I will now briefly state:

1. I observe, that, like the schools of philosophy among the Greeks, these several systems have each originated with a single and a different head, or founder: for instance, Kūnadū was the founder of the voishāshikū system; Goutūmū of the naiyū; Vādūvyasū of the vādantū; Jūyūmince of the Mēemangsa; Kūpilū of the sankhyū, and Patūnjulū of the system which bares his name,—as Thales was the founder of the Ionic sect, Socrates of the Socratic, Aristippus of the Cyrenaic, Plato of the Academic, Aristotle of the Peripatetic, Aristhenes of the Cynic, Zeno of the Stoic, &c.

2. Those who study or maintain the opinions of a particular dūrshūnū are called by the name of this dūrshūnū, viz. those who follow the naiyū are called naiyayikūs; in the same manner a follower of Socrates was called a socratic, &c.

3. I perceive that in the different dūrshūnūs various and opposing opinions prevail, in the same way as among the different sects of the Greek philosophérs.

4. These clashing sentiments appear to have given rise to much contention among the Hindoos, and to a multitude of debates and controversial writings; and this was exactly the case among the learned followers of the Greek philosophers.

5. The naiyū dūrshūnū especially appears to have given rise to a system of wrangling and contention about names and terms,* exactly like what is described respecting the stoic philosophers: "The idle quibbles, jejune reasonings, and imposing sophisms, which so justly exposed the schools of the dialectic philosophers to ridicule, found their way into the porch, where much time was wasted, and much ingenuity thrown away, upon questions of no importance." Cicero censures the stoics for encouraging in their schools a barren kind of disputation, and employing themselves in determining trifling questions, in which the disputants can have no interest, and which, at the close, leave them neither wiser nor better. It may perhaps be thought surprising that philosophers, who affected so much gravity and wisdom, should condescend to such trifling occupations. But it must

* See note, page 333, respecting a dreadful literary quarrel betwixt two Hindoo pūndits. A learned Hindoo told me one day, that now none of their pūndits were anxious to obtain real knowlege; they contented themselves with reading a book or two in order to qualify them to dispute and wrangle about the most puerile and trifling conceits.

be considered, that, at this time, a fondness for subtle disputations so generally prevailed in Greece, that excellence in the arts of reasoning and sophistry was a sure path to fame. The stoics, with whom vanity was unquestionably a ruling passion, were ambitious of this kind of reputation. Hence it was, that they engaged with so much vehemence in verbal contests, and that they largely contributed towards the confusion, instead of the improvement, of science, by substituting vague and ill defined terms in the room of accurate conceptions." *Enfield, page 318, 319.*

6. It is very remarkable that many of the subjects discussed in these dūrshūnūs are the very subjects disputed about in the Greek academies, as, the eternity of matter; the first cause of things; the doctrine of atoms; the creation; the nature of the gods; the doctrine of fate; transmigration; successive revolutions of worlds; absorption in the divine being; God the soul of the world, &c. &c.

7. Scarcely any subject excited more contention among the Greek philosophers than that respecting the active and passive principles in nature. If we refer to the Hindoo notions on this subject, it will appear that this is the point upon which the writers of the dūrshūnūs have particularly enlarged. This lies at the foundation of the dispute with the bouddhūs; to this belongs the doctrine of the voiśhāshikūs respecting inanimate atoms; that of the sankhyūs, who held the doctrine of the male and female powers, or the active and passive

principles, in nature, and of others who held the doctrine of the mundane egg.* Exactly in this way, among the Greek philosophers, "some held God and matter to be two principles which are eternally opposite, as Anaxagoras, Plato, and the whole old Academy. Others were convinced that nature consists of these two principles, but they conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed, one of which was, that God was eternally united to matter in one chaos, and others conceived that God was connected with the universe as the soul with the body. The former hypothesis was that of the ancient barbaric philosophers, and the latter that of Thales, Anaximander, Pythagoras, the followers of Heraclitus," &c.

8: As among the Hindoos there was a sect of unbelievers, the boüddhüs, having its founder, colleges and shastrüs, like other sects, so among the Greeks there existed the Pyrrhonic, or sceptical sect, "the leading character of which sect was, that it called in question the truth of every system of opinions adopted by other sects, and held no other settled opinion, but that every thing is uncertain." Pyrrho, the founder of this sect, is said to have accompanied Alexander into India, and to have conversed with the bramhüns, imbibing from their doctrine whatever might seem favourable to his natural

* "On Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg; formed by the union of Night, or Chaos, and Ether, which at length burst, and disclosed the forms of nature. The meaning of this allegory probably is, that by the energy of the divine active principle upon the eternal mass of passive matter, the visible world was produced." *Enfield, page 116*

disposition toward doubting. These Greek sceptics admitted no tenets, not because they discredited the immediate testimony of the senses, but because they refused their assent to those doubtful points which science undertakes to determine. Respecting God they say, what can be certainly known concerning a being, of whose form, subsistence, and place, we know nothing. On the subject of morals, they say, there appears to be nothing really good, and nothing really evil.

9. The system adopted by Pythagoras in some respects approaches nearest to that of the bramhuns, as appears from his doctrine of the metempsychosis; of the active and passive principles in nature; of God as the soul of the world, &c. the principles of self-denial and subduing of the passions which he taught his disciples; the mystery with which he surrounded himself in giving instructions to his pupils; their abstaining from animal food,* &c. — In all these respects the Hindoo and Pythagorean systems are so much the same, that a candid investigator can scarcely help going into the opinion that the writers of the two systems must have had some connection or communication. It is indeed affirmed “that India was visited for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece.”†

* “Not only man, but brute animals are allied to the divinity; for that one spirit which pervades the universe unites all animated beings to itself, and to one another. It is therefore unlawful to kill or eat animals, which are allied to us in their principle of life.” *Enfield, page 405.*

† *Enfield, page 49.*

10. "From several particulars respecting the astronomical doctrine of Pythagoras, it has been inferred, that he was possessed of the true idea of the solar system, which was revived by Copernicus, and has since been fully established by Newton." *Enfield, page 389.* It is a singular circumstance, that the same fact is affirmed of the bramhūns, nor does it seem altogether without foundation.

11. I am more confirmed in the opinion of there being an intimate connection betwixt the Hindoo and Greek Philosophy, by reading Sir William Jones's comparison betwixt the gods of Greece, Italy and India. I fully agree with this great man in the sentiments he has expressed in his introduction to the above excellent essay.*

12. From all these considerations I am disposed to conclude, that the voishāshiktīs, the naiyayikūs, the vādantees, the mēemangsikūs, the saukhyūs, the patūnjūlūs, and the boūddhūs, were seven different philosophical Hindoo sects, and that the dūrshūnūs and the writings of the boūddhūs are the records of these seven different systems of philosophy.

* "We cannot justly conclude, by arguments preceding the proof of facts, that one idolatrous people must have borrowed their deities, rites, and tenets from another; since gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds and follies of men, in countries never connected; but, when features of resemblance, too strong to have been accidental, are observable in different systems of polytheism, without fancy or prejudice to colour them and improve the likeness, we can scarce help believing, that some connection has immemorially subsisted between the several nations who have adopted them. It is my design, in this essay, to point out such a resemblance between the popular worship of the old Greeks and Italians and that of the Hindoos. Nor can there be room to doubt of a great similarity between their strange religions and that of Egypt, China, Persia, Phrygia, Phœnicia, Syria." *Asiatic Researches, vol. 1. page 221.*

N. B. The apparent agreement in so many particulars betwixt the Hindoo and the Greek philosophy may assist us in forming an idea of the real antiquity of the Hindoo shastrs. The Hindoo pündits attribute an unfathomable antiquity to the original dörshünüs, but, it is surely not an improbable conjecture, that Goutümü and Pythagoras were contemporaries, or nearly so. If this be admitted, then we are able to fix the period when these dörshünüs were written, i. e. about 5 or 600 years before the christian æra. The vädüs, it is probable, were not written many centuries before the dörshünüs. From the time of Prometheus, the first Grecian philosopher, to that of Pythagoras, when this philosophy had attained its meridian, not more than 400 years elapsed.

The Smritee, or Dhürmü Shastrüs.

THE Smritee Shastrüs are a good deal read in Bengal. All the Hindoo civil laws are found in these works. Many of the religious ceremonies of the Hindoos; the duties of the four casts; a number of domestic duties, as well as the duties of the Hindoo ascetics, are also treated of in the smritees. Those who study the smritee shastrüs are called smartü pündits.

A learned Hindoo once gave me the following account of the reason why the smritee, or dhürmü shastrüs, had been written:

The smritee shastrüs were written to reduce the standard of Hindoo holiness. It was discovered, that many ceremonies had been ordained which were too severe for the body, and too expensive. The smritee shastrüs were therefore written to accommodate things to the people, by pointing out how the same fruits might be obtained in a way less painful and expensive. For instance, former shastrüs had made it necessary to go to all the holy places on pilgrimage: instead of this expenditure of time, strength, and property, the smritee shastrüs

teach, that all the rewards arising from visiting the holy places, are to be obtained by drinking the water in which a brambū's foot has been bathed, or by bathing in Gūnga (the Ganges). The performance of the ūshwāmādhū sacrifice was attended with the expence of ten or twelve lacks of rupees: the smṛitee shastrū teaches, that in going to bathe in Gūnga the person, every step he takes, performs a work equal in merit to an ūshwāmādhū. Besides this, the smṛitee shastrūs point out many ceremonies to be performed; describe the nature of many sins as well as meritorious actions; also the time when different ceremonies are to be performed, who are to perform them, &c.

Among the original smṛitees the following are the most celebrated, viz. apūstūmvū, zagyūvūlkyū, goutūmū, dūkshū, viṇṇoo, harēētū, vūshisht'hū, narādū, sūmvūrttū, and dāvūlū. I here subjoin a list of those smṛitees, or rather compilations from the smṛitees, at present most read in Bengal, with accounts of the principal contents of each work.

Tit'hee-tūttwū* and Tit'hee-vivākū. These works contain accounts of the duties to be performed by the Hindoos on the different tit'heest†, as, on what tit'hee, and at what hour, a person is to fast; on what

* This and twenty-seven other works, the names of which all end with tūttwū, are the compositions of Rū-ghee-nūndīnū, a pūndit who lived at Nūddee about 200 years ago. He wrote them from works that were becoming obsolete.

† A lunar day is called a tit'hee: the 15 days of the increase of the moon are called sookhū-pūkabū, and the 15 days of the waning of the moon are called bhadrū-pūkabū.

day perform the shraddhū, or a pōōja, &c.* &c. ; how many tit'hees there are, &c. ; on what day of the moon he may do particular actions, such as fasting, eating, worshipping particular gods, &c. ; in what nūkshūtrū† he must perform particular ceremonies, as the shraddhū, pōōja, &c. ; on a person's birth-day the method of the pōōja to those immortals who are not gods,‡ as well as to the gods presiding over that tit'hee, nūkshūtrū and day ; the ceremonies to be performed on the last day of the calendar month, or sūngkrantee ; and the ceremonies to be performed at the time of an eclipse. Many other things are to be found in these books, but these are among the principal subjects.

Prayūschittū-tūttwō and Prayūschittū-vivākū. These works contain a description of the crimes called oopūpatūkū, mūhūpatūkū, ūti-patūkū, ūvūkēernū,§ prūkēernū,|| &c. also separate sections on the

* On the 8th, 14th, and 15th tit'hees, both of the waxing and waning of the moon, and on the last day of each calendar month ; also on the day of a pōōja, shraddhū, or fast, &c. &c. it is unlawful for a man to have connubial intercourse. After the death of a father a person may not have access to his wife for 12 months. After a woman has been purified from her menses three days the husband may go to her once, on any day from this time to the 14th day after her menses, but only once, unless invited by the wife.

† Stellar mansions.

‡ Certain men and animals who have obtained the blessing of immortality, as Hūnoemānū, Vivūshūnū, Markūndāyū, Kripacharyū, &c. Amongst the many forms of blessing each other in use among the Hindoos, a mother frequently says to her son, who may be in the act of bowing to her—" May'st thou live as long as Markūndāyū."

§ The breaking of a vow ; as, a boy on receiving the poitū vows to act like a brūmbūchūryū for a certain period : in this period if he cohabit with women, or eat fish, this sin is called ūvūkēernū.

|| See the translation of the work called prayūschittū-nirūtyū.

following subjects, viz. by the doing of what actions the above sins are committed; what the consequence will be if these sins be done in ignorance, or with knowledge; the sacrifices to be offered for the removal of these different sins; the method and time of performing these sacrifices; who is to perform the sacrifice, the person himself or a substitute; how far each sacrifice takes away the sin and whether, besides this, a person is to suffer in a future life or not, &c.; also if a person do not remove his sin by performing a sacrifice, what disease or diseases he will be afflicted with, and at what time he will be seized with such disease. These works also contain the particulars of the ceremony called prajapūtyū.* If a man quarrel with his wife, or be tired of her, he calls her by the name of mother and from that period can never have connubial intercourse with her. If she be aged, and has had children, this is irrevocable. If she be young, &c. by performing this ceremony he may go to her again. If he should go to his wife again without performing this ceremony he loses cast.

Shraddhū-vivākū and Shraddhū-tūttwū. These two books contain the particulars of the shraddhū, as what the shraddhū is; how many kinds of shraddhū; the different periods at which it is proper for the different shraddhūs to be performed; who is the proper person to perform the ceremonies at each different shraddhū; what private ceremonies the person performing the shraddhū is to attend on the day before the shraddhū, and on the day of the shraddhū; description of

* See the translation of the work called prayāścittū-śāstrā.

the forms used in each shraddhū; what things are used in the different shraddhūs; what will be the fruits of the shraddhū; what the consequences will be of not performing the shraddhū; if the shraddhū be not done at the proper time, whether it can be done at another period with propriety; to what sorts of people the gifts and offerings at the shraddhū are to be given, &c.

Dayū-tūttwū, Dayū-bhagū,* Dayū-vivākū, Dayū-rūtnakūrū, Vivākū-chintamūnee, Vivadarnnūvū, and Sātoo, are books on the law of inheritance. Jēemōōtvahūnū was the writer of the Dayū-bhagū.

Dūttūlēū-vivākū. This is a work respecting adopted children; what they may lawfully inherit; from what casts a person can adopt children; how old a child must be when first adopted; how much property may be left him; how many kinds of children a person may have, as ourūsū-pootrū, or lawfully-begotten son; pōshyū-pootrū, or adopted son; kshātrūjū-pootrū, or a son born by the allowed connection of another man with a person's wife, &c. In this way a person may have twelve different kinds of children. This work regulates what each of these kinds of children will inherit.

Mr. Colebrooke, in his digest of Hindoo Law, has extracted the following article: "Sons are twelve: the first is the son begotten by a man himself on his own wife (*or the son of the body, for this agrees*

* All the property left by a deceased person amongst his relations is called dayū. Bhagū means a share.

with Vūshisht'hū); the second is the son of a wife, begotten by a man of equal class on *a widow duly* appointed: she, who is given in marriage by her father with a declaration in this form, Her son shall be my son; and she who, having no brothers, is so appointed to raise up sons to her father, though not yet given in marriage, is an appointed daughter, *and considered as the third son*: the fourth is the son of a twice married woman; the fifth, the son of an unmarried girl; the sixth, the son of concealed birth; (he is son of him, *son* whose wife he was begotten;) the seventh is the son of a pregnant bride; (and the son of a woman espoused while pregnant, is the son of the man who marries her;) the eighth is a son given, and becomes the son of him to whom he is given by his natural father or mother; the ninth a son sold; the tenth, a son self-given; (he is son of the man to whom he gives himself;) the eleventh, is a son rejected; being forsaken by his father or mother; (he becomes the son of him, by whom he is received;) the twelfth is a son any how produced irregularly; (*and he is also called shōōdrū, or a son by a shōōdrū.*) These are the twelve kinds of sons which a Hindoo may have. Each may inherit a share of the estates, and may perform the funeral obsequies for the deliverance of a deceased parent. Upon the right to perform these obsequies depends the right of inheritance."

The supposed importance of having heirs, who, by performing these rites, may deliver their ancestors from torments, is very much regarded by the Hindoos; who trust more to what may be done for them

after death, than to their own merits during the continuance of life. Hence their early marriages; hence their joy at the birth of a son; hence their plurality of wives; their adopting so many kinds of sons; their permitting a brother to raise up seed to his brother; hence a father, destitute of a son, claiming the son of his daughter; hence a man is not perfect unless he have begotten a son; nay, a Hindoo forebodes the most dreadful consequences if he die without a son. The birth of a daughter gives little joy, but the birth of a son is considered as a most auspicious circumstance. The explanation of all this is to be found in the circumstance before-mentioned, viz. this son by performing certain rites, as the shraddhū, tūrpūnū, &c. will remove the consequences of a life spent in wickedness.

Vyūvaharū^{*}-tūttwū, Vyūvaharū-nirnūyū, and Vyūvaharū-vivākū. These works regulate the forms of administering justice; as, what is required in a judge; what kinds of assistants he ought to have; what hours are proper to sit on the seat of justice; whose evidence he must hear first; for whom he may appoint council to plead; what kinds of bondsmen may be allowed; what kinds of witnesses and evidences may be allowed; how a judge may examine a cause by ordeal, and by what kind of ordeal, where neither oral nor written evidence remain; whether two or more persons may institute processes of law against one person at the same time in one court; in what way a judge is to decide upon a cause, and in what words

* Vyūvaharū here means the removal of doubts, and tūttwū means proper or just.

He must pronounce sentence. Other things of a less important nature are contained in these books.

Oodrahā-tattva. This work treats upon the eight different kinds of marriage; the forms of marriage among the Hindoos; what is a proper marriage; with whose daughter a person may marry; how old the boy, or man, and how old the girl or woman; what qualifications are requisite in the boy; to what age it is proper for a father to keep his daughter from marriage; what degree of sin a father will commit if he keep his daughter beyond the proper time of marriage; with what other cast a person may marry; what private ceremonies the bridegroom and the bride are to perform, separately, on the day before, on the day of marriage, and on the day after marriage, &c.

**Anhikū-tattva, Anhikū-sāharū, Anhikū-saṅgrahā, Anhikū-vivā-
kū.** These works contain accounts of the duties of the four casts, both male and female, as, what is proper for them to do from the time of rising to the time of going to bed. The particulars, so far as it respects brāhmins, may be found in the chapter on the casts, under the head of brāhmins.

Saṅgakarā-tattva. The particulars of the ten ceremonies called saṅgakarā are contained in this work, and how much of these saṅgakarā belongs to each cast. At what periods these ten cere-

monies are to be performed; what the consequence will be if not performed; who is the proper person to perform each ceremony; if any one of these sūṅkarūs be neglected at the proper time, whether it may be performed at a future time or not; in what manner the sūṅskarūs follow each other; on the day of each sūṅskarū, and on the preceding day, what private ceremonies are to be performed for, and by, the person on whose account they are to be performed,*—these and other particulars are treated of in this work.

Shooddhee-tūttwū, Shooddhee-sūṅgrūhū, Shooddhee-karika, and Shooddhee-vivākū. These four books contain accounts of the duties of a Hindoo at the time of death:† and, what is necessary to be done after a person's death; to whose lot it will fall to do this; to what extent of time these ceremonies are to be performed; how long the ceremonies connected with a state of uncleanness for the dead, according to each person's cast, are to continue; how a person is to act as it respects eating, sleeping, dress, &c. during his uncleanness; what ceremonies attend the laying aside this state of impurity; what ceremonies are to be performed immediately after a person enters on a state of purity; the monthly ceremonies to be performed by

* A number of terms occur here, and in different parts of this work, peculiar to the Hindoo system. By consulting the glossary and index, the reader may easily satisfy himself whenever an undefined term occurs.

† These duties are partly done by the person himself, and partly done by others for him.

the son of a deceased person ; the ceremonies to be performed on the first anniversary of a father's decease ; the consequences of neglecting them, &c. &c.

Doorga-ootsüvü*-tüttwü. This is a work on the worship of Door-ga, directing at what time this goddess's worship should be performed ; in what way the image is to be made ; the ceremonies of the pōōja ; what sacrifices may be offered ; the fruits arising from these sacrifices ; what offerings are to be presented ; how many days this ootsüvü is to last ; what is to be done during the nights of the ootsüvü ; what is to be performed on the last day of the ootsüvü ; what is to be done on the following day ; if this ootsüvü be not attended to, what punishments will await the person in a future life, &c.

Jünmastümee-tüttwü. This is a work relating to Krishnū, as, in what family he was born ; when ; for what purpose ; how long he was in Vindavünū, and what he did there ; his going to Müt'hoora ; how long he continued there, and what he did ; what is now to be done on the anniversary of his birth ; if done, what rewards will attend the doer ; if not done, what will be the punishment in a future state of existence ; what ceremonies are to be performed on the day following the day of this anniversary, &c.

Mülūmasū-tüttwü. This work points out the five different kinds.

* Ootsüvü means a rejoicing.

of months among the Hindoos, viz. *sourū* month,* *savūnū* month,† *gounū-chandrū* month,‡ *mookhyū-chūndrū* month,§ and *nakshū-trikū* month;|| also, the days of the week, and their particular ceremonies; how many *tit'hees* and their names; how many *nūkshūtrūs* and their names; the names and number of the *yōgūs*; what ceremonies are to be performed in all these particular divisions of time; the different *sūngskarūs*, and the times for their being performed; what number of *pooranūs* and *oopūpooranūs* there are; who must have the offerings to the gods; what will be the consequences if these offerings be not given to the *bramhūns*; what blessing a *bramhūn* must pronounce on another *bramhūn* who makes his *sālam* [bow] to him; when a *kshūtriyyū*, a *kayust'hū*, or a *shōōdrū*, or the wife or widow of any of these casts, makes a *sālam* to a *bramhūn*, what form of blessing the *bramhūn* is to return to each; what degree of sin a *bramhūn* commits, if he neglect to perform the different *sūndhyas* at the appointed times, and whether such *sūndhyas* may be performed with success at any other time; directions to the farmer how to get a good harvest, and how to avoid a bad one; if a person give a gift of gold to a god, and he do not afterwards present it to a *bramhūn*, or it be lost, what sin will arise from hence.

Vrūtū-tūttwū. This work contains an account of the ceremonies called *vrūtū*, as, how many sorts of *vrūtū*; the name of each; the

* Solar months.

one new moon to another.

† A month of 30 days, counted from any given day.

‡ The month from one full moon to another.

§ The month from

|| Stellar months.

various ways of performing them; what vr̥tūs are to be performed by men, and what by women; the fruits arising from the performance of these vr̥tūs; how to begin and end them; whether a person can perform them if he be in a state of uncleanness; if the person should die before he have gone through the whole of a vr̥tū, whether he will enjoy the fruits arising from it or not; who will obtain the fruit if his relations finish this vr̥tū, &c.

Pr̥tist'ha-tūttwū. This work contains an account of the ceremonies called pr̥tist'ha, as, the names of the different pr̥tist'has, and how they are to be performed; at what times they must be performed; how many bramhūns are required to perform each pr̥tist'ha; if performed, what fruit will arise, and if not performed what the consequence will be, &c.

Kērttee-tūttwū. This work contains accounts of various ceremonies, as the method of performing vr̥tū; what god is to be worshipped in each vr̥tū; how many pōjas are to be performed during the course of a year; the muntr̥s and different kinds of dhyanū employed in these pōjas; the number of tirt'hūs, and the fruits arising from worshipping at each holy place; what the consequences will be of not visiting these places, &c.

Yūjoorvādū-vr̥shōtsurgū-tūttwū, Rīg vādū-vr̥shōtsurgū-tūttwū, Samūvādū-vr̥shōtsurgū-tūttwū. These works contain accounts of the ways in which the offering of a bull at the time of the shraddhū is

to be performed, as, who is to present the offering; at what time it must be presented; what fruit will arise from the performance of this ceremony to him who performs it, and to him for whom it is performed; and what will be the consequences of non-performance; what mark is to be put upon the bull; in what part he is to be marked; what the consequences will be if, after being set at liberty, any one injure this bull; what the consequences will be if any one use this bull in husbandry or other work, &c.

Dōlū-tuttwū. This is a work on the dōlū pōōja, as, in what manner this worship is to be performed; the tricks Krishnū played as on this day; the fruit of performing this worship, and the consequences of not performing it; the ceremonies proper to be attended to on the day before, and the day after, the worship, &c.

Ākadūshee-tuttwū. This work points out the reasons for the different fasts and pōōjas among the Hindoos; the reasons why some things may be eaten, and others not eaten, &c.

Pooroos-oottāmū-tuttwū. This work gives an account of the holy place called Jūgūnnat'hū-kshātrū, and how a person is to perform worship there; with whom he may eat; and the fruits arising from eating with others there; in what places he may bathe; how he is to perform the shraddhū there; how long he should continue there; what fruit will arise from a sight of Jagūnnat'hū, &c.

Jūyōtish-tūttwū, Siddhantū-rūhūshyū, Siddhantū-mūnjūrē. These three works contain accounts of the influence of the planets upon human births; the situation and revolution of the planets; nature of eclipses of the sun and moon, &c.

Mūnoo. I here give a summary table of contents of this important work:•

Account of the creation;—of the different periods of time peculiar to gods and men;—of the four casts and their duties;—of the honour and dignity of bramhūns;—of the origin of law;—of the ten sūngskārūs;—the consequences of neglecting to invest with the poita;—of the dress of students; with what kind of thread the poita of the bramhūns, kshūtriyūs, and voishyūs ought to be made; what kind of staff each of these casts should take at receiving the poita; of begging as a brūmhūcharē after investiture with the poita; of a student's method of eating;—the quantity to be eaten;—of a bramhūn's oblations;—of the purification of each of the four casts by water;—of the ten sūngskarūs for females;—of the behaviour of a pupil towards his preceptor, before he begins to read, while he is reading, and at the close of his reading;—on pronouncing the syllable **ॐ** ōm; of repeating the muntrūs called ōm, vūyahritee, and the gayūtrē; the fruits of repeating these muntrūs;—of the eleven organs, the ears, the skin, the eyes, the tongue, the nose, organs of speech, organs of excretion and generation, the hands and feet, and the heart; of subduing the organs,

• This is the work translated by Sir W. Jones. The learned Hindoos say, if this work be not read in the family of a bramhūn for three generations, this family sinks into dishonour.

and the fruits of this holiness;—fruits of reading the vādū ; who may be instructed in the vādūs ; how a brūmhūcharēē is to live ; the punishment to be inflicted on the person who learns the vādūs, except from a proper teacher ;—forms of treating the aged and superiors ; forms of salutation* for the four casts ; in these forms who are to be honoured ; names of different teachers, and degrees of respect to be shewn them ; the great honours due to a person learned in the vādūs ; an extract from the vādūs, in which the gooroo is called the father, and the gayūtrēē the mother, of a student ; duties of a bramhūn-mendicant while under his preceptor ; the reverence with which he ought to treat his preceptor ;* the duties of respect towards others, as his kinsmen, friends, the wife and other relations of his preceptor, &c. ; of the hours when a pupil ought to rise, and his duties at rising and going to rest ; duties to father, mother, and preceptor, who are alone held equal to the three worlds, to the three principal orders, to the three vādūs, to the three fires, viz. the nuptial fire, the ceremoni-
al fire, and the sacrificial fire ;—commands to imitate even shōōdrūs in virtuous actions ;—a field, or gold, a jewel, a cow, or a horse, an umbrella, a pair of sandals, a stool, corn, cloth, or even any very excellent vegetable, or some valuable thing to the best of his power, to be given to the preceptor by the pupil, when he returns home ;—of marriage ; with whom a young bramhūn may marry in the line of remote kindred ; the proper qualities of a wife ; in what kind of

* By censuring his preceptor, though justly, he will be born an ass ; by falsely defaming him, a dog ; by using his goods without leave, a small worm ; by envying his merit, a larger insect or reptile.

family he may marry; consequences of marrying a shōōdrū woman for his first wife; the eight forms of the nuptial ceremony; the consequences of being born from marriages consummated according to these eight forms; of the connexion of the sexes; of the method of obtaining sons; the father of the girl forbidden to receive a marriage present for his daughter; to what extent wives are to be honoured and indulged respecting dress, &c.; the happy effects of conjugal happiness;—of the decay of families and the causes thereof; the glory of families consists in the knowledge of the vādūs;—the kitchen hearth, the grindstone, the broom, the pestle and mortar, the water pot, these are places where small living animals are liable to be killed; the five great ceremonies described by which the sin of ignorantly killing insects in these places may be expiated; these five ceremonies are, teaching and studying the vādus, the tūrpūnū, the hōmū, feeding living creatures, and honourably entertaining guests;—the honour of being an housekeeper;—of the daily shraddhū;—what gods to be worshipped in the hōmū pōōja;—daily offerings of rice to different gods in places in and about the house;—rewards to housekeepers who feed religious mendicants; the duties of housekeepers respecting entertaining strangers; a description of guests, and how each is to be treated;—how the monthly shraddhū is to be performed; what guests to be invited, &c.; the merit of feeding very learned bramhūns at the shraddhū; the persons described who are not to be entertained at the shraddhū; the evil consequences in a future life of inviting improper persons; evil consequences of neglecting an invitation to a

shraddhū; of the rishees and pitrees; of oblations to the rishees and pitrees; the evil consequences of suffering particular animals, or deformed and diseased men to see the food of the shraddhū; who are to have the leavings of the shraddhū; what kinds of offerings please deceased ancestors;—of the different ways in which a bramhūn may get a living;—the husband forbidden to sit with his wife, or to look at her, when eating, or sneezing, or yawning, or sitting at her ease;—bramhūns not to bathe naked;—bramhūns forbidden to urinate against fire, against the sun or moon, against a twice-born man, a cow, or the wind; bramhūns forbidden to blow the fire with their mouth, or to throw any foul things into it, or to warm their feet at it, or to stride over it; they are forbidden to cast either urine, or ordure, or saliva, or cloth, or any other impure thing into water;—a great number of duties pointed out respecting a bramhūn's sleeping, interrupting a cow while drinking, in what town he may not dwell, what, and when, and how much he may eat, with other trifling regulations of conduct too numerous to come into a table of contents;—from whom a bramhūn may and may not receive a present; the receiver of a present from an avaracious king, or a transgressor of the sacred ordinances, goes in succession to twenty-one different hells;—when a bramhūn may read the vādūs and when not; the vādūs must not be read in towns or cities, nor where an offensive smell prevails; a bramhūn must not read them lolling on a couch, nor with his feet raised on a bench, nor with his thighs crossed; if a beast used in agriculture, a frog, a cat, a dog, a snake, an ichneumon, or a rat, pass between the lec-

turer and his pupil, the lecture must be intermitted for a day and a night;—a bramhūn must not intentionally pass over the shadow of sacred images, bramhūns, &c;—at certain seasons he must not tarry where four ways meet;—a warrior, a serpent, and a priest versed in scripture must not be despised;—with unwashed hands a bramhūn must not touch a cow, a bramhūn, or fire;—the food of what kinds of people he must avoid eating;—the fruit arising from different gifts bestowed on a bramhūn;—the necessity of virtue; “When a man leaves his corse like a log or lump of clay on the ground, his kindred retire with averted faces, but his virtue accompanies his soul;”—what kinds of presents a bramhūn may accept;—what kinds of food are lawful, what unlawful; directions respecting the eating of flesh, fish, and birds; flesh-meat may only be eaten after it has been sacrificed; the man who refuses to eat flesh-meat which has been sacrificed, must sink for twenty-one births to the state of a beast; if a priest should have an earnest desire to eat flesh-meat, he may gratify his taste by forming the image of some beast with ghee thickened, or he may form it with dough; but he must never indulge a wish to kill any beast in vain, otherwise he exposes himself to as many future births as there are hairs on the beast he may slay;—graniverous plants, cattle, timber trees, amphibious animals, and birds, which have been destroyed for the purpose of sacrifice, attain exalted births in the next world; “not a mortal exists more sinful than he, who, without an oblation to the manes, or the gods, desires to enlarge his own flesh with the flesh of another creature;”—the laws of purification for the dead, for a miscarriage, for

a woman after her courses, after child-birth, &c;—of restoring to purity various inanimate things;—the duties of women; a woman can never be independent, she must be wholly dependent either on her father, her husband, her sons, upon some one of her near kinsmen, or on her sovereign; though enamoured of another woman, and though devoid of good qualities, yet a woman's husband must constantly be revered as a god by a virtuous wife;—a woman who in every thing honours her husband obtains the same place with him in heaven;—of the duties of a hermit;—of the duties of kings;—“a king is fire and air; he, both sun and moon; he the god of criminal justice; he, the genius of wealth; he, the regent of water; he, the lord of the firmament; he is a powerful divinity, who appears in a human shape;” the necessity of a king's inflicting punishments; the dreadful consequences to a kingdom of neglecting punishment; a king must act in his own dominions with justice; chastise his foreign enemies with rigour; he must form a council of bramhuns; he must respect bramhuns; he should avoid a number of vices; he must appoint eight ministers, and have one confidential counsellor, a bramhün; other officers to be appointed; their proper qualifications; qualities of an ambassador; the commander in chief must regulate the forces; the proper situation for a capital; necessity of a fortress near the capital; if possible a fortress of mountains; a king's marriage; of his domestic priest and domestic religion; of collectors of the revenue; a king's duty in time of war and when engaged in battle; he must never recede from combat;

of prizes in war ; of exercising the troops ; of officers and troops for the protection of districts ; of the king's servants ; of governors of towns ; of levying of taxes ; learned bramhūns to pay no taxes ; a learned bramhūn must never be allowed so to want as to be afflicted with hunger, or the whole kingdom will perish ; of secrecy in council ; of consulting his ministers ; of the important subjects to be debated in council ; the nature of making war ; of invading the country of an enemy ; of forming alliances ; of the conduct of a king in his house, respecting his food, his pleasures, the divisions of his time, his dress, his employments ; of a king's sitting in a court of justice ; he must decide causes each day, one after another, under the eighteen principal titles of law, viz. on debt ; ownership ; concerns among partners ; subtraction of what has been given ; nonpayment of wages or hire ; nonperformance of agreements ; succession of sale and purchase ; disputes between master and servant ; contests on boundaries ; assault ; slander ; larceny ; robbery and other violence ; adultery ; altercation between man and wife ; their several duties ; the law of inheritance, and of gaming with dice and with living creatures ; when the king cannot preside, let him appoint a bramhūn as chief judge with three assessors ;—" in whatever country three bramhūns, particularly skilled in the three several vādūs, sit together, with the very learned bramhūn appointed by the king, the wise call that assembly the court of Brūmha with four faces ;" the importance of justice, and the evils of injustice ; on the necessity of condign punishments ; no shōō-drū may interpret the law or sit as judge ; " of that king, who stu-

pidly looks on, while a shōōdrū decides causes, the kingdom itself shall be embarrassed, like a cow in deep mire;" a king or a judge must not promote litigation, nor neglect a lawsuit;—the evidence of three persons required; who may be witnesses; the judge is to call upon a brāmhūn for his simple declaration, to a shōōdrū address a sentence like the following, on the evils of perjury: "the fruit of every virtuous act, which thou hast done, O good man, since thy birth, shall depart from thee to dogs, if thou deviate in speech from the truth;" false evidence may be given from benevolent motives, "such evidence wise men call the speech of the gods; it is only necessary for such a false witness to make an offering to the goddess of learning;" oaths may be properly taken; a priest is to swear by his veracity; a soldier by his horse, elephant, or weapon; a merchant by his kine, grain and gold; a mechanic by imprecating on his own head, if he speak falsely, all possible crimes; on great occasions a witness may hold fire, or dive under water, or severally touch the heads of his children and wife; punishments for perjury; a perjured brāmhūn must be banished, a perjured shōōdrū fined and banished; evil of unjust punishments;—of copper, silver and gold weights; rates of interest; of sureties; of deposits; of sales; of shares in a common concern; of gifts; of nonpayment of wages; of breaking engagements; of disposing girls in marriage with blemishes; of disputes among owners and feeders of cattle; of boundaries for land; of defamatory words; of criminal punishments; of injuries to man or beast; "a wife, a son, a servant, a pupil, and a younger whole brother,

may be corrected when they commit faults, with a rope, or the small shoot of a cane, on the back part only of their bodies ;"—“ men who have committed offences, and have received from kings the punishment due to them, go pure to heaven, and become as innocent as those who have done well ;”—of fines ; “ a twice born-man, who is travelling, and whose provisions are scanty, shall not be fined for taking only two sugar-canes, or two esculent roots from the field of another man ;”—of the law of adultery ; of manslaughter ; a man not to be punished for adultery if the female consents : a low man who makes love to a damsel of high birth, ought to be punished corporally ;—regulations for markets ; of tolls and freight ; “ at sea there can be no settled freight ;” of the charges for crossing rivers ; a woman two months pregnant, a religious beggar, a fosterer in the third order, and brāmhūns who are students in theology, shall not be obliged to pay toll for their passage ; “ a wife, a son, and a slave, are declared to have in general no wealth exclusively their own ;” “ a brāmhūn may seize without hesitation, if he be distressed for a subsistence, the goods of his shōōdrū slave ;”—of the treatment of women ; women to be restrained ; things by which a wife may be ensnared ; women have no business with the vādūs ; duties respecting children ; if a shōōdrū's wife should have no son, the husband's brother, or near relation, may raise up one son to his brother ;* a wi-

* The christian reader will easily perceive the agreement betwixt the Jewish law and the above regulation of the Hindoo legislator : “ Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.” Mark xii, 19.

dow may never marry, but if a shōōdrū have died childless, a brother may cohabit with his widow for the sake of raising up an heir to his brother, but no farther, nor from any carnal desires; if a person die before the consummation of his marriage, his brother may be lawfully married to the damsel who has been betrothed to him; how far a husband may be separated from a wife, and a wife from a husband; a truly bad wife may be superseded by another; a barren wife may be superseded by another in the eighth year; if a wife, legally superseded, shall depart in wrath from the house, she must instantly be put in confinement, or abandoned in the presence of the whole family; the wife of the same cast must attend personally on her husband; a girl should be married before she is eight years old; the youth should be excellent and handsome; if a damsel after being marriageable should wait three years, she may choose a bridegroom for herself of equal rank; if she choose her husband she must not carry her ornaments with her to her husband's house;—of the law of inheritance; after the death of the father and mother, the brothers divide the property, or the oldest brother may take all, and the rest live under him, as they lived under their father; the younger brothers to behave to the eldest as to their father; the eldest brother is to have a twentieth share, the middlemost a fortieth, the youngest an eightieth; to the unmarried daughters by the same mother each of the brothers may give a fourth part of his share; of different kinds of sons; who is to perform the obsequies to a deceased relation; if an eunuch marry, and have a son by a man legally appointed, that son may inherit;—

on games of chance ; gamesters to be punished ;—the breaker of idols made of clay to be fined ;—a king must not punish a bramhūn for stealing, if he stole to make a sacrifice perfect ;—on penance and expiation ; under this head a great number of crimes are repeated, and the different modes of expiation detailed ;*—of transmigration and final beatitude ; of the three goonūs ; of the signs of the three goonūs ; of the effects of the three goonūs ; of the fruits of the three goonūs in future births ;—what particular sins produce particular births ; of final beatitude obtained by possessing the knowledge of Brūmhū, or Brūmhū gnanū ;—universal knowledge taught in the vādūs ; he who knows the vādūs is universally wise ; devotion and sacred knowledge the means of absorption in Brūmhū.

* See translation of the work called *Prayūschittū Nirṇyū*.

TRANSLATION

OF THE

Substance of the Work called Prayūshchittū Nirṇayū.

THE ceremonies called chandrayānū, &c. which have been ordained for the removal of the sins of killing cows and bramhuns, drinking spirits, for adultery with the wife of a gooroo, stealing gold, &c. are called prayūshchittūs. By performing the ūshwūmādhū sacrifice, and other ceremonies commanded by the vādūs, sin is not only destroyed, but the person obtains heaven; wherefore these latter ceremonies are not called prayūshchittūs.

The person who teaches another the law respecting prayūshchittūs will obtain equal fruit with a person who saves a bramhūn from drowning. He who, not knowing the law, directs another to the performance of a sacrificial ceremony, not commanded, incurs the guilt of the sin which has been committed, and the original transgressor goes free.

A pūndit is never, unsolicited, to relate to another the method of performing a prayūshchittū.

Before a shōōdrū goes to enquire of a person learned in the shastrūs how a prayūshchittū is to be performed, he must bathe, and then, with presents of gold, jewels, cloth, &c. accompanied by his poorōhitū, proceed to this pūndit. When the bramhūn is thus rendered propitious by presents, he is faithfully to communicate to the enquirer, through his poorōhitū, the necessary information respecting the proper prayūshchittū.

If a person knowingly commit an offence, and, before revealing it to a person learned in the shastrūs, and enquiring of him what is the proper prayūshchittū, should eat, or do any business whatever, this person's sin is increased; or, if he make a false representation to this bramhūn; his offence is aggravated. If he neglect to perform the proper prayūshchittū for 12 months, the sin is doubled, and the prayūshchittū, and fine to the king, must be doubled. If he neglect six months, then the prayūshchittū will be half as much more, and if three months a fourth more. If the bramhūn, after receiving the presents, do not communicate to the offender the knowledge of the proper prayūshchittū, the sin of the offender, and the work of performing the prayūshchittū, fall upon the bramhūn.

A person learned in the shastrū is not to communicate, in person, to an offending shōōdrū, the knowledge of the prayūshchittū, but to his poorōhitū, being a bramhūn. The poorōhitū will make known to the shōōdrū the appointed prayūshchittū.

For a small sin a person must perform a small prayūshchittū, and for a greater sin a greater prayūshchittū, but for a greater sin he must not by any means perform a small prayūshchittū; yet the instructor has it in his power to favour an offender respecting the appointed prayūshchittū, and to diminish the expence, if he find that the offender is poor. But if the instructor, on account of having received presents, or through friendship or relationship, diminish the expence or severity of the proper prayūshchittū, the sin of the offender falls on him, and he must perform the prayūshchittū. If a bramhūn be the offender, he is not to be favoured respecting the expence, &c. unless he be a child or an old man; in the latter case a fourth may be diminished; a kshūtriyū, in the same circumstances, may obtain the same diminution, and voishyūs and shōōdrūs a half. If the offender be a shōōdrū woman, or child, then a fourth part of the prayūshchittū may be levied. Favour may be shewn also to offenders in reference to the seasons, whether hot or cold. The persons who may be favoured, are, women, children, (under 16), aged persons (more than 80), very poor, diseased, weak, &c. If a child of five years old, or more, commit an offence, and be unable to perform a prayūshchittū, then his gooroo, or father, or brother, or poorōhitū,

may perform it in his stead. A child under five years old cannot commit an offence requiring a prayūshchittū; except he should drink spirits, then a prayūshchittū must be performed.

For wilful offences, a prayūshchittū must be performed twice as great as for unintentional offences.

Offences arise three ways, viz. by omitting to do what the vādū has commanded; doing what the vādū has forbidden; cursing a person improperly. For the expiation of the latter offence the prayūshchittū called prajāpūtyū must be performed during one month.

There are nine sorts of sins: 1. jati-bhrāṅgshū-karū: in this is included the eating of onions, defrauding relations, &c. 2. shūn-kūrē-kūrūnā, viz. sodomy. 3. ūpatrē-kūrūnā, which includes receiving presents from the mlāchchū; brāmhūns entering into trade; and brāmhūns serving shūdrūs. 4. mūlavūhā, in which is included, destroying insects; eating fruit which has lain near a person who has drunk spirits; excessive grief for a trifling loss, and stealing wood, fruit or flowers. 5. prākērnākū, which includes all the offences not mentioned under the other eight names. 6. oopū-patākū, which includes many actions: among the rest, killing cows; becoming poorōhitū to the low casts; a person's selling himself; forsaking father, mother, sons, or the reading of the vādūs, or

fire,* &c. giving a daughter in marriage to a younger brother before the elder; giving a younger son in marriage before the elder; in the two last cases also becoming *pōrōhitū* at the time of such marriage; usury in lending goods; not completing a *vrātū*; selling a tank, a garden, a son, &c.; not performing any one of the *sūngakarūs*; forsaking a friend; obtaining instructions from a disciple; killing a woman, or a *shōōdrū*, a *voishyā*, a *kshūtriyū*, &c.; cutting green trees for fire wood; neglecting to pay debts; subduing or driving away a person not an enemy by the power of *mūntrūs*; denying a future state, &c. 7. *ūnoopatūkū*, which includes many different actions; viz. a son's having intercourse with a woman who is wife (though of another cast) to his father; adultery with an uncle's wife; with the wife of a grandfather; with an aunt by the mother's side; with a wife of the king; with a father's sister; with the wife of a *shrōtri-yū†* *brambhūn*; with the wife of a *pōrōhitū*; with the wife of a teaching *brambhūn*; with the wife of a friend; with the friend of a sister; with any woman in the line of consanguinity; with any woman of a cast superior to that of the man; with the wife of a *chandalū*; with

* Some *brambhūs* consecrate fire by the reading of *mūntrūs*, &c. and this fire they preserve day and night, performing with it the *hōmī* *pooja* daily, also certain ceremonies belonging to the ten *sūngakarūs*; funeral obsequies, and whatever else is connected with the use of fire. A *brambhūn* who has thus consecrated fire is called a *sagnikū* *brambhūn*. If such a *brambhūn* forsake this consecrated fire he becomes a *oopāpatūkēs*.

† A *shrōtri-yū* is a *brambhūn* who has gone through the ten *sūngakarūs*, and has read any part of the *vādūs*.

a virgin, the daughter of a brāmhūn; with a woman while in her courses; with a woman who has embraced the life of a brāmhūchārīnē. 8. mūhapatūkū, which includes five different offences, viz. killing brāmhūns; a brāmhūn's drinking spirits, or a śāḍḍrū's going to the wife of a brāmhūn; stealing gold from a brāmhūn to the amount of a gold mōhūr; adultery with the wife of a gooroo, viz. with the wife of a father, if she be of a superior cast, or if she be of the same cast. Whoever does these actions is called mūhapatūkē, and whoever lives in familiar habits with this person becomes also mūhapatūkē: this includes sleeping on the same bed; sitting together on one seat; eating together; drinking out of one cup; eating together of food cooked in one vessel; becoming poorāhitū to a mūhapatūkē; teaching the vādūs to such an offender; going to the same woman with him; if a person converse with a mūhapatūkē, or touch him, or if the breath of this offender fall upon him, and if these familiarities be continued for twelve months, this person also becomes a mūhapatūkē. 9. ūtipatūkū includes adultery with a person's own mother, or daughter, or son's wife.

The following is the law respecting the offering of a cow as a prāyashchittū. If a person be not able to perform the prajāpūtyū and other vrātūs, then he must offer a milch cow and her calf as a prāyashchittū; if he be not able to make this offering, he must give the price of a cow and calf; this price may be given according to the

ability of the offerer; if the person be rich, he must give five kahñūs of kouries [one rupee two annas]; if a house-keeper, he must give three kahñūs [about eleven annas]; if poor, he must give one kahñū [rather more than three annas]. The offering of a cow and calf is called dhāṇḍo. When a bull is offered the commutation price will be six kahñūs.

The following things are to be attended to by an offender on the day preceding the performance of a prayūshchittū. He must first have his head shaved and his nails cut; then bathe, without anointing his body with oil; in the evening he must clean a place before the door of his house, and, in the presence of his poorōhitū, he must declare as follows: "On account of having committed such a sin, I intend on the morrow to perform such a prayūshchittū, and therefore I eat ghee to-day."*

If a king, or a married woman, or a learned brahmūn, have sinned so as to become a mūhapatūkēē, on the day before the performance of the prayūshchittū the head and body, without exception, must be shaved. If a king, or a learned brahmūn, commit a sin less than that by which a person becomes a mūhapatūkēē, then the usual places of the head must be shaved. If a married woman commit such a sin,

* By eating ghee sin, it is believed, is removed, but on this day the person must eat nothing else. This action is called pūrisāṅkhyā.

she must cut from off her hair as much as two fingers in breadth. The day before a widow performs any prayūshchittū she must have all her body shaved.*

If any person be unwilling to shave before performing a prayūshchittū, his prayushchittū and the dūkshinū must be doubled.

A person must shave his whole body when he performs a prayūshchittū which occupies twelve days: he must shave his chin, and cut his nails, only, if he perform a prayūshchittū occupying three or six days: he must shave his face and forehead, and cut his nails, if he perform a sacrifice occupying nine days.

If a person, instead of performing the prayushchittū, make an offering of a cow, or money, he must nevertheless shave, according to the nature of the prayūshchittū which he should have performed.

It is a law of the shastrū, that a person shall tie his hair in a knot behind before he perform any religious ceremony; but a man who, by command of the shastrū, has had his head shaved, is exempted from this obligation.

* The reason why a married woman must cut only two fingers' breadth from her hair, while a widow must have her whole body shaved, is thus accounted for: a married woman must attend upon her husband with her hair as an ornament. A widow must observe the customs of a brūmhācharṣī, and therefore must be shaved. Brūmhācharṣī literally means a follower of the vādū, but as used in common this word describes a person who has renounced civil life, and practices mortifying ceremonies. Some pūndits say, that a married woman is not to cut her hair at all, and that a widow must only cut two fingers' breadth from her hair. For other particulars respecting shaving before the performance of a religious ceremony, see the article tir'ithā.

If a person wilfully kill a bird, he must perform the nūktū vrātū, viz. instead of eating twice during twenty-four hours he must eat only once, and that at night. This meal to consist of rice, ghee, milk, &c. boiled together, without salt or spices. If he be not able to bear this privation he must make an offering of silver, the weight of two rūktikūs* or of kouries to this amount, viz. half an ana, or thereabouts. Before the gift be offered pōōja must be performed to it, and then to the bramhūn who is to receive it.

The following is the law respecting the prajapūtyū prayūshchittū: The offender, for three days, is to eat, each day, only twenty-six mouthfuls of rice, ghee, milk, &c. boiled together; for the next three days he must eat in the evening twenty-two mouthfuls; for the next three days he is to ask for nothing, and, unless spontaneously given him, to eat nothing. If any food be given him, it must be twenty-four mouthfuls of the same kind of food as mentioned above; for the next three days he must eat nothing. If he abstain from food on those days in which he is allowed to take food if given to him, he does not commit a fault.

If a person be unable to perform this prayūshchittū, he may make a commutation by fasting six days. If a person be not able to fast six days, he may be exempted on making an offering of a cow and calf, or in case of inability to do this, he may offer three kahūnūs of kouries.

* Seeds of abrus precatorius.

If a brāhmin eat the food, or seed, or urine, or ordure of a vaiśhyā, he must perform the prajāpūtyū vrātū; or the other things prescribed instead of this prayūshchittū.

If an offender have to perform three fourths of this prayūshchittū, he must confine himself for two days to one meal; and must eat this about nine o'clock in the morning; on the two next days he must confine himself to one meal a day, and eat it in the evening; on the two next days he may eat if any one give him food; he must next fast two days. As it respects the quantity and kind of food he is to eat, he must attend to these things according to the instructions respecting the full prayūshchittū described above. If the person be unable to perform this, he must fast four days and a half. If he cannot do this, he must make an offering to the amount of about eight anas.

If an offender have to perform half of the original prayūshchittū, he must, the first day, eat once only, and that about noon; the next day once, in the evening; for the two next days, if a person give him any food, he may eat it; the two next days he must fast. If a person cannot perform this, he must fast three days; and if he be unable to fast three days, he may commute it by offering a kahūnū and a half of kouries.

If an offender have to perform a fourth of the original prayūshchittū, for the first day he may eat once, in the day-time; the next

day once, in the night; the next day he may eat, if food be given him, and the next day he must fast. If he be unable to do this, he must fast a day and a half, or offer twelve pūns of kouries.

If a bramhūn have killed a cow belonging to a bramhūn, he must perform the following prayūshchittū: he must have his head shaved; for thirty days, dwell with cows; eat barley boiled in the urine of cows, and wear a cow's skin. For the next two months, he must eat only once a day. For the two following months he must bathe with the urine of cows. During these days of penance he must abstain from sin; he must follow a herd of cows; stand when they stand,* and eat the dust which they throw up with their feet. At night, after putting the cows in the stall, he must bow to them, and then sit upright, cross-legg'd, and watch them all night. If one of the herd be sick, or have met with any misfortune, he must expose his own life for its preservation. He must not seek the preservation of his own life from the scorching sun, the chilling cold, the pelting rain, or the driving storm, till he have secured the herd. If the cows be feeding on another person's ground, he is not to drive them away, nor inform the owner. He must not prevent the calf from sucking, though the cow should not have been milked. After the person has thus gone through this prayūshchittū without fault, he must offer to a

* If, however, part of the herd be lying down and part be standing, he must do as the greater number do. If the number lying and the number standing be equal, he must do that which is most painful to him; of course he must stand.

learned brāmhūn ten cows and a bull, as dūkshina. If this be beyond his ability, he must give up all he has as dūkshina. If an offender be unable to go through all this penance, he must, besides the above dūkshina, offer seventeen new-milch cows. If he be poor, he may offer sixty-six kahūnūs of kouries.* This is the prayūshchittū if the cow was wilfully killed by a brāmhūn. If accidentally killed, the offender must go through half the penance, and for dukshina he must offer one cow.

If a woman, a shōōdrū, or a child have wilfully killed a brāmhūn's cow, the offender must perform the prayūshchittū prescribed to the brāmhūn who has committed such an offence by accident. If a shōōdrū woman or child commit the offence, the offender must perform a quarter of the original prayūshchittū.

If a brāmhūn kill a cow belonging to a kshūtriyū, he must wear a cow's skin; cut grass for cows; eat barley flour boiled in water, and follow the herd continually, for six months. If he be unable to do this, he must offer twelve milch cows, or thirty-six kahūnūs of kouries. He must give dukshina according to his ability. If the cow were killed accidentally, he must perform a prayūshchittū to half

* In the work called Prayūshchittū-vivākt, it is declared, that if a person be unable to pay this fine, he must beg for twelve years, and whatever in this time he is able to procure by begging he must give as a commutation for the prayūshchittū. At the present period persons may be seen, having the head shaved, making a noise like the lowing of a cow, having a rope, with which cows are tied by the leg, in the hand, &c., begging for this avowed purpose; yet most of these persons make this a contrivance to get money, for these prayūshchittūs are now but little attended to.

the amount. The expense of the prayūshchittū is made less to women, children and shōōdrūs.*

If a bramhūn wilfully destroy the cow of a voishyū, the prayūshchittū will be less than if the cow had been a kshūtriya's, and if a shōōdrū's the prayūshchittū is still less.

After a person has performed the prayūshchittū according to the shastrū, he must perform the parvūnū shraddhū. He may perform this shraddhū though his father be still living.†

Besides performing the prayūshchittū; &c. the person who has wilfully or accidentally killed a cow must give to the owner another cow equally good. If he cannot give such a cow, he must give a proper price, to be ascertained by five respectable neighbours. On failure, the prayūshchittū will not be perfect.

If a bramhūn wilfully kill a pregnant, red, docile, cow, just before her time of calving, and if this cow have been used to give much milk, he must perform a double prayūshchittū, or, with the dūkshina, he must make an offering of 132 kahūnūs of kouries. If this sin be committed by a person not a bramhūn, the prayūshchittū becomes

* Bhūvūdāvū-bhūttū, a learned bramhūn, has given an opinion, that if a bramhūn have destroyed a kshūtriya's cow, he must give a cow as dūkshina, and if a bull, he must give a bull.

† See the article shraddhū.

less, according to the cast of the offender.* If the cow were three years old, the prayūshchittū must be reduced to three-fourths. If the cow killed were old, and would not eat grass, the prayūshchittū must be reduced one half. The same law extends to a cow's dying while in the yoke. If the animal be a year old, the prayūshchittū must be reduced to one-fourth.

If the cow-house take fire, and one hundred cows be burnt, a double prayūshchittū must be performed.

If a person at one blow kill ten cows, he must perform a double prayūshchittū, and give double dūkshina.

If ten persons unite in killing a cow, half the original prayūshchittū must be performed by each, and the dūkshina must be proportioned to the person's ability. If the cow be old, thin, and diseased, half the full prayūshchittū must be performed.

If a person, with a stick allowed to be used in certain cases by the shastrū, (viz. as thick as the thumb, a cubit long, green, and with leaves on it) kill a cow, the common prayūshchittū to be performed.

A cow-keeper is to keep his cows in a house which is free from

* The prayūshchittū must also be regulated by the number of months the cow has been pregnant.

snakes; he is to bind them with a thin rope, and to sit up through the night, with an axe in his hand, for their defence. If after this care a cow die, no prayūshchittū need be offered; but if the cow-keeper have failed in this care, a prayūshchittū must be performed.

If a person cause the death of a cow that is very thin and diseased, by letting her go in a dangerous place, as, near a pit, &c. he must perform a fourth part of the chandrayānū prayūshchittū, viz. the offender must eat one mouthful on the first day of the new-moon, the second day two mouthfuls, and so on to the 15th day, or the full moon, from which time he must begin to eat one mouthful less, and continue reducing the allowance each day till the new moon. This prayūshchittū may be performed by beginning with fifteen mouthfuls each day. The offender must bathe three times each day during the month.

If a person maim a cow, for fifteen days he must partake of nothing but barley-flour boiled in water.

If a bramhūn castrate a bull, he must perform the six-month's prayūshchittū as for killing a bramhūn's cow. He who instructed him to do it, must perform half the prayūshchittū which belongs to the shōōdrū who cut the animal.

If a bramhūn yoke a bull, or cow, to the plough, and hold the

plough, he must perform four prajāpūtyū prayūshchittū; if he plough with a bullock, the prayūshchittū becomes less.

If a brāmhūn employ a consecrated, that is, what is called a brāmhūnee bull, in agriculture, he must perform two chandrayānū prayūshchittū, and pay a fine to the king.*

If a man kill a consecrated bull, he must perform a prayūshchittū for it as though it belonged to a brāmhūn, though in fact the animal has no owner.

If a cow die accidentally in the field, it is taken for granted that it was not properly taken care of, and a prayūshchittū must be performed. If it belonged to a family of several brethren the prayūshchittū will fall upon the eldest, and next to him upon the youngest. The person performing the prayūshchittū must have his head shaved; bathe three times a day; wear a cow's skin with the horns, hoofs, &c. on it; follow the herd; watch the herd by night, &c. If the person be a brāmhūn, he must offer a cow and bull to some brāmhūn, or to his poorōhitū. In cases of inability the prayūshchittū may be commuted for a fine. If the cow died in the day, and the owner

* Three different fines are levied by the king upon persons killing cows, according to the nature of the offence: the first amounts to about fifteen rupees, the second to seven rupees and a half, and the third to three rupees and a quarter.

had placed it under the care of a proper keeper, the prayūshchittū will fall upon the keeper: if the animal died in the night, in the cow-house, and the keeper were permitted to go home at night, instead of watching over the cattle, the prayūshchittū will fall upon the owner.

If in consequence of the falling of a bell from a cow's ear* the cow die, the owner must perform half of the prajāpūtyū prayūshchittū.

If a Hindoo part with a cow to a mlāchchū, or to any person not a Hindoo, he must perform the shishoo-chandrayūnū, viz. eat only one mouthful in the morning for four days, and for the next four days, four mouthfuls each day, in the evening. This may be commuted in cases of inability. If the person kill and eat the cow, the person who disposed of the animal must perform the same prayūshchittū as a bramhūn for killing a cow.

If a cow die of disease, and every means of cure have been used; if she die in calving, or by falling into a consecrated tank, or into a ditch forming a boundary, or perish in the burning of a village, or by falling into a deep cavern containing a swūyūmbhoo-lingū,† the owner is exempted from performing a prayūshchittū.

* Hung there like an ear-ring, as an ornament, and with the intention of keeping the herd together by the sound.

† The Hindoos believe that many deep caverns, or pits, which appear to be unfathomable, or out of which water springs, have their origin in patālū, the world of snakes. In rocky places, in the mouths of some of these pits stones are found standing. These stones they call the swūyūmbhoo-shivū-lingū, or the uncreated shivū-lingū. The superstitious natives think that by worshipping in these places they will quickly obtain the most important fruits.

If a man kill a horse, he must make an offering of cloth to a bramhūn.

For killing an elephant, a man must give to the bramhūns five blue-bulls.

For killing an ass, a goat, or a sheep, a bull calf, one year old, must be given to a bramhūn.

If any person kill a goose, a peacock, a paddy-bird, or a hawk, he must give a cow to a bramhūn.

If a man kill a tyger, he must present a milch cow to any bramhūn he chooses.

If a man kill a camel, or a buffaloe, he must forfeit a rūtūkū of gold.

If a person kill a hog, he must present to a bramhūn a koolsee [pitcher] of ghee.

For killing any bird, some linseeds must be offered as the prayūshchittū.

For killing a parrot, a calf, one year old, must be offered.

For killing a snake, a person must offer an axe for the cutting of wood.

If any man kill a cat, a guano, an ichneumon, or a frog, he must for three days partake of nothing but milk. If any one of these offences have been done repeatedly, the offender must perform a fourth of the *prajapūtyū vrātū*.

If a person have killed a thousand larger insects, he must perform the same *prayūshchittū* as is appointed for accidentally killing a *shōō-drū*. This *prayūshchittū* is called *tūptū krichchhrū*: on the day before the ceremony, the person who performs it, must bathe without using oil, must abstain from connubial intercourse*, and eat only the food of a *brūmhūcharēē*;† for the next three days he must partake of nothing except warm water; for the next three days of warm milk only; for the next three days of warm ghee; and for the next three days he must partake of nothing but the smoke arising from hot milk. If the offender be unable to perform these acts of penance, he must offer four cows, or twelve *kahūnūs* of kourics.

* This is one of the necessary acts of abstinence prescribed by the Hindoo shastrūs preceding the performance of many religious ceremonies. The christian reader will perceive the agreement betwixt this and the command of Moses to the Jews: "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives." [Exodus xix. 14, 15.]

† Who lives on the simplest food. Some of these ascetics eat only rice boiled in cow's urine; others eat barley thus prepared; and others eat fruits only. At present, however, those persons who pretend to imitate a *brūmhūcharēē* in his food, eat rice that has not been wet in shulling, boiled up with pease flour: to this is added ghee, and rock-salt.

If a person kill a cart load of flies, or such like insects, he must perform the last-mentioned prayūshchittū.

For killing a few small insects, the person must repeat a mūntrū, while squeezing his nose with his fingers.

The prayūshchittūs for killing horses and other animals, as well as for killing insects, are alike to all the casts. Shōōlūpānec, a pūndit, however, maintains, in opposition to this, that in all these cases, a shōōdrū, a female, a child, and an aged person, are to perform only one half of the prayūshchittū. Bhūvū-dāvū-bhūttū delivers the opinion, that the prayūshchittūs for all these offences are subject to commutation, the same as in the law respecting killing cows.

If a brahmūn, or a kshūtriyū, murder a kshūtriyū, the prajapūtyū vrūtū must be repeated for three years. This may be commuted for forty-five milch cows and their calves, or 135 kahūnūs of kouries.

If a brahmūn, a kshūtriyū, or voishyū, murder a voishyū, the above vrūtū must be repeated for one year and a half. This may be commuted for twenty-three cows and their calves, or $67\frac{1}{2}$ kahūnūs of kouries.

For murdering a shōōdrū the above vrūtū must be repeated for nine months. This may be commuted for twelve cows and their calves, or thirty-six kahūnūs of kouries.

In cases of accidentally killing any one of these casts, half of the prayūshchittū to be performed.

He who commands another to kill a person belonging to any one of the four casts, must perform three fourths of the appointed prayūshchittū.

If a person murder a bramhūncē, whose husband is ignorant of the vādūs, the offender must perform the prajāpūtyū vrātū for six years. This may be commuted for ninety cows and calves, or 270 kahūnūs of kouries. For murdering the wife of a kshūtriyū, this vrātū must be repeated three years; of a voishyū one year and a half, and of a shōōdrū nine months. If the woman were with child, or in her courses, the prayūshchittū must be doubled.

If a bramhūn eat once with a chandalū* he must perform the chandrayānū vrātū, or make an offering of eight cows and their calves; or 22½ kahūnūs of kouries.

If any person be compelled to eat the boiled rice of a chandalū he must perform the pūrakū vrātū. In this vrātū the person must fast twelve days; but this may be commuted by giving to a bramhūn five cows with their calves, or 15 kahūnūs of kouries. If the rice be unboiled, then the eater must fast three days.

* A chandalū is a person whose father was a shōōdrū and mother a bramhūncē.

If a person thus eat, wilfully, twenty-four times, or unintentionally fifty-eight times, his cast is irrecoverably lost. In this case he may perform the prayūshchittū, the benefits of which he will obtain in a future state, but his cast and whole property are irrecoverably gone.

If a person go to the wife of a mlāchchū unknowingly, he loses cast. If he knowingly go, he becomes a chandalū.

For eating the boiled rice of a chandalū, or of a mlāchchū, the prayūshchittū is the same.

Voudhayūnū, a moonee, says, He who wilfully eats the flesh of cows; speaks against the shastrū, and neglects to use water after stools, is called a mlāchchū.

If a person touch the boiled rice of a chandalū, he must perform the prajāpūtyū prayūshchittū, but in case of inability he may commute it for a cow and calf, or for three kahūnūs of kouries.

If a person unknowingly eat what a chandalū has left, he must perform the chandrayūnū vrūtū. This may be commuted for eight cows and their calves, or, in case of poverty, for twelve and a half kahūnūs of kouries. If he have thus eaten, knowingly, this prayūshchittū must be doubled.

If a kshūtriya have been compelled by force to eat betle from the mouth of a mālāchchū, he must perform the prajāpūtyū vrātū.

If a brāhmin unknowingly drink water from the pitcher with which a chandalū draws water from his well, he must fast three nights, and the next day he must eat cow-dung, cow's urine, milk, ghee, and curds, mixed together.* If he commit this knowingly the prayūshchittū must be doubled.

A person, having finished the whole of prayūshchittū, must take a handful of grass and lay it before a cow. If she eat it, it is a proof that the business of the prayūshchittū is complete, and that the sin of the offender is removed. If she do not eat it, it is a sign that the person's sin is not removed, and the prayūshchittū must be repeated.†

If a chandalū touch a brāhmin before he have washed his hands

* In proportion to the quantity of cow-dung, he must take twice as much cow's urine, four times as much milk, eight times as much clarified butter, and of curds the same as clarified butter.

† About twenty years ago, a rich native of Calcutta, who had been guilty of many heavy sins, began to think it time to perform the necessary prayūshchittū. He invited several learned natives from Nidēya to ascertain the proper prayūshchittū, which he afterwards performed, but when he came to finish the ceremony by giving grass to the cow, she would not eat it. This excited the greatest anxiety, and several pūndits were consulted, to ascertain whether the law for the prayūshchittū had been properly laid down. They all affirmed that it had, but on Jōginnat'hū-tūrkātū-pānchan'ni being interrogated, he declared that the commutation, instead of three kahūnīs of kodrees for each cow, should have been five kahūnīs. Upon this information the increased sum was paid; the cow then eat the grass, and the offender's sin was known to be expiated!! Several other stories of this kind are in circulation among the natives.

There is a remarkable coincidence betwixt this story and that related of Apis, the ox worshipped by the Egyptians, of whom it is said, that he took food from those that came to consult him; but that he refused to eat from the hands of Germanicus Cæsar, who died not long after.

and mouth, after eating, the latter must fast three days, and repeat the gayūtrec a thousand times.

If a chundalū, or mlāchchū, break a bramhū's poita, the bramhūn must perform the mūha-santūpūnū prayūshchittū* twice.

If a bramhūn, ignorantly, have intercourse once with the wife of a chandalū, he must perform the pajapūtyū prayūshchittū for twelve years. If done wilfully, the offender must renounce life as the expiation of his sin.† If done repeatedly the offence cannot be expiated.

* In performing the santūpūnū prayūshchittū, the person must mix water steeped in konshū-grass, milk, curds, clarified butter, cow-dung and cow's urine together and eat them, and the day after he must fast.

† In the work called prayūshchittū-vivakū the method in which this person must renounce life is thus related: After shaving his head, bathing, &c. &c. he must cover himself with chaff, and lying down, the fire must be kindled at his feet; and in this way, by slow degrees, he must give up his life, to expiate his crime. In another work the following story is related, respecting this method of expiating sin: In former times, it was common for very learned pūndits to go from kingdom to kingdom, challenging each king to bring forth his pūndits, to hold disputations on the subjects contained in the shastrās. Oodāyūnācharyū had, in this manner, obtained the victory over all the pūndits in the world. He was also the great instrument in overcoming the bouddhūs, and in re-establishing the practice of the vātūs; but in arming the kings against the bouddhūs he had been instrumental in destroying many bouddhū bramhūs. Towards the close of his life he went to Jāgūnnat'hū-kshātrū; but when he arrived at the temple, the door shut of itself against him, and he sat at the door, sorrowful, and keeping a fast. In the midst of his fast, the god appeared to him in a dream, and told him, he had been guilty of killing many bramhūs; he could not, therefore, see his face: he must go and renounce life by performing the tooosh-anhū prayūshchittū. Oodāyūnācharyū was angry with Jāgūnnat'hū, and pronounced a curse upon him, telling him, that in some future period, when he should be destroyed by the bouddhūs, he would remember his benefactor. This pūndit, soon afterwards, however, obeyed the command of Jāgūnnat'hū: when he had been several days suffering in the chaff-fire, and his lower parts were burnt, Shānkāracharyū called on him, and challenged him to dispute. Oodāyūnācharyū declined it, on account of the pain which he endured; but Shānkāracharyū promised to cure the burnt parts, and told him, that after the dispute was over, he might perform the prayūshchittū. Oodāyūnācharyū ridiculed him for pretending to

come

If a bramhūn have improper intercourse with a virgin, or with his own daughter, or with his son's wife, he must become an eunuch, and renounce life. If a person of any other cast commit such sin, he must renounce life by performing the toosh-añlū prayūshchittū.

If a bramhūn eat the boiled rice of the wife of a dealer in spirits, or the rice that has been cooked for a woman who has been delivered of her first child only two days, he must partake of nothing for one month but of the water which has been boiled in barley flour.

[For eating of the rice of other casts similar modes of expiation are prescribed.]

If a bramhūn drink water from, or bathe in, a pool dug by a chandalū, he must eat cow dung, cow's urine, milk, curds and clarified butter, mixed together.

If a dog touch a bramhūn while he has food in his hand, the latter must fast one day.

some to dispute with him, since he had not sense to judge in a case so obvious : half his body was burnt already, and yet he (Shūnkāracharyū) advised him to have the burnt parts restored, in order to dispute with him, in which case he would have to endure those sufferings twice over. Shūnkāracharyū, being thus overcome at the commencement, retired. The other continued the prayūshchittū, and thus expiated his sin of killing the bouddhās by renouncing his own life.

If a shōōdrū touch a bramhūn's poita, the latter must repeat the gayūtrēē 300 times, and fast a day.

If one bramhūn touch another after eating, before they have washed their hands, both of them must go and bathe, to wash away the sin.

If a bramhūn eat without having on his poita, he must repeat the gayūtrēē 100 times, and partake of nothing that day but the urine of cows.

If a bramhūn break another bramhūn's poita, he must be very sorry for it; he must also fast that day, and perform what is called pranayamū, viz. repeat a mūntrū, while he pinches his nose with the fingers of his right hand.

If a bramhūn go once to a bramhūnēē of bad character, he must perform the prajapūtyū vrūṭū for six years. If the woman be the wife of a shrōtriyū bramhūn, the prayūshchittū must be continued for nine years. If he have repeatedly committed this offence, the prayūshchittū must be continued twelve years.

If a shōōdrū go to a bramhūnēē of bad character, he must renounce life by casting himself into a large fire.

If a shōōdrū go to a bramhūnēē of unsullied character, he must

tie straw round the different parts of his body, and cast himself into the fire. The woman must be placed on an ass, and led round the city, and then dismissed, never to return.*

If a voishyū go to a bramhūnēē, or to a female kshūtriyū, he must renounce life, tying kooshū grass round his limbs, and then throwing himself into a fire.

If a kshūtriyū go to a bramhūnēē, he must renounce life, tying sūrū grass to his limbs, and then throwing himself into a fire.

If a person cease to have connubial intercourse with his wife, calling her mother or sister, he must perform the prajapūtyū vrātū. If hereafter, however, he wish to have intercourse with her again, and if she be beautiful, innocent, and docile, he must first perform the chandrayānū vrātū.

If a person eat cow's flesh unknowingly, he must perform the prajapūtyū vrātū. If he have repeatedly eaten cow's flesh, he must perform the chandrayānū vrātū, and give as dūkshina a bull and a cow.

If a person eat the flesh of elephants, horses, camels, snakes, or dogs, he must perform the prajapūtyū vrātū for twelve months.

*She is said to "go the Great Way." The meaning of this is, She must wander to those sacred places of the Hindoos where the climate is exceedingly cold, and proceed till she actually perish with cold. This is a meritorious way of terminating life, and is mentioned as such in the Hindoo writings.

For going to the wife of a chandalū, or for eating the flesh of cows, horses, &c. besides performing the prayūshchittū, a bramhūn must again go through the ceremony of investiture with the poita, throwing his old poita away.

If a bramhūn drink spirits, he must again undergo investiture with the poita.

If a bramhūn repeatedly eat onions, he must perform the chandrayānū vrātū, and be again invested with the poita. If he be not able to perform the investiture, he must again repeat the chandrayānū vrātū.

If a person wilfully eat food once, after a cat, a crow, a horse, an ichneumon, a rat, or any bird, or a child,* have eaten of it, or if he eat food defiled with hairs, or maggots, he must fast three days.

If a person drink water from a well in which urine or ordure has fallen, he must perform a fourth of the prajāpūtyū vrātū. If this be done wilfully the vrātū must be doubled.

If a person drink the milk of a cow before the expiration of ten days after she has calved, he must fast two days.

* At the present period, it is very common for a person to place a young child by him while he eats, and to let it eat with him,—so completely are most of these regulations now set aside.

If any man drink the milk of sheep, or buffaloes, he must fast two nights.

If any person have unnatural connection with a cow, he must repeat the prajapūtyū vr̥tū four times. If this crime have been repeatedly committed, this vr̥tū must be continued for twelve months. If this sin have been for a long time practised, the offender must, according to the length of the time, perform the same prayushchittū as for adultery with the wife of a gooroo, or he must renounce life.

If a boy be not invested with the poita, or have not learnt the gayūtrē, before he have attained to his fifteenth year, he must perform the prajapūtyū vr̥tū three times; and then attend to the investiture.

If a person have not connubial intercourse after his wife have been thirteen days pure from her courses, he must fast three nights, unless, on account of some particular ceremony, such connubial intercourse be at that time prohibited.

If a person go to a woman while in her courses, he must eat nothing but a morsel of ghee daily for three days.

If a person commit unnatural crimes with any brute animal, or cast away his seed in any unnatural way, he must perform the shantūpnū vr̥tū.

If a person have connubial intercourse on the night when the shrad-dhū of any relation has been performed, he must fast one day.

If a person marry his paternal or maternal niece, he must perform the chandrayānū vrātū, and the marriage becomes void, though the maintenance of this woman for life will fall upon the offender.

[For marrying within the degree of consanguinity, many different prayūshchittūs are ordered, according to the nearness of relationship.]

If a person eat at the house of a man who has lost cast, or receive a gift from him, the offender must fast a whole month; or, in case of inability, must perform the prajaputyū vrātū fifteen times.

[Different prayūshchittūs are then mentioned as expiating the sin of stealing.]

For expiating the crime called ūtipatūkū,* the offender must renounce life by casting himself into a fire prepared for that purpose.

A mūhapatūkēē must enter some wilderness, and continue there twelve years, living on fruits, and the leaves and roots of trees; wearing a jūta,† sleeping on the ground, &c. If he cannot thus obtain

* See page 406.

† A large bunch of hair tied like a turban round the head of a religious mendicant.

a subsistence he must beg, in the neighbouring villages, confessing his sin.

If a person kill a bramhūn, he must renounce life or perform the prajāpūtyū vrātū for twenty-four years; or, in case of inability, he must offer 360 cows with their calves, and 100 cows as a fee, or 470 roopees, besides 24 roopees as a fee.

This work mentions eleven sorts of mūdyū,* twelve sorts of soora,† and three sorts of spirits, distilled from treacle [goorū,] rice, or honey. If a bramhūn, or a kshūtriya, or a voishya, drink any of these spirits, different prayūshchittūs must be performed; as, if a bramhūn drink mūdyū he must renounce life, or perform a vrātū for twenty-four years.‡

On failure of expiating sins by performing the necessary prayūshchittūs, the persons will be doomed to hell. After having expiated their sins by punishment, they again arise, perhaps to human birth, in consequence of some fragment of merit which they possessed in the preceding birth; but in the present birth they wear the marks§

* Spirits distilled from fruits, &c.

† Spirits distilled from rice, &c.

‡ Notwithstanding this heavy mode of expiation, it is well known that very many bramhūns, especially pūndits, in these parts, privately drink spirits.

§ John ix. 1, 2. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind." In the work called kīrmū-vivākū it is related, that the diseases which arise out of such and such sins appear in the body, in the succeeding birth, at the age in which these sins were committed in the former body.

of the sin, for expiation of which they neglected to perform the prayushchittū. As for instance :

An ūtipatūkē will have the leprosy.

The killer of a bramhūn will be afflicted with a consumption.

A drinker of spirits will have deformed teeth.

A stealer of gold will have whitlows on his nails.

He who defiled the wife of his gooroo will have blotches in his skin.

“ Sinners in the first degree, having passed through terrible regions of torture for a great number of years, are condemned to the following births, at the close of that period, to efface all remains, of their sin :— A stealer of gold from a bramhūn has whitlows on his nails ; a drinker of spirits, black teeth ; the slayer of a bramhūn, a marasmus ; the violator of his gooroo's bed, shall be a deformed wretch. — For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form. For such acts mostly verbal, the form of a bird or a beast ; for acts mostly mental, the lowest of human conditions. — The slayer of a bramhūn must enter, according to the circumstances of his crime, the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandāl, or a puggas. — A priest, who has drunk spirituous liquors, shall migrate into the form of a smaller or larger worm or insect, of a moth, of a fly feeding on ordure, or of some ravenous animal. — He, who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, of snakes and camellons, of crocodiles and other sinister monsters, or of mischievous bloodsucking demons. — He who violates the bed of his natural or spiritual father, migrates a hundred times into the forms of grasses, of shrubs with crowded stems, or of creeping and twining plants, of vultures and other carnivorous animals, and other beasts with sharp teeth, or of tigers and other cruel brutes. — They, who hurt any sentient beings are bone-eats and other eaters of raw flesh ; they, who taste what ought not to be tasted, maggots or small flies, &c. ; they, who steal ordinary things, devotees of each other ; they who embrace very low women, become restless ghosts. — If a man steal grain in the husk, he shall be born a rat ; if a yellow mixed metal,

They who have these marks of particular sins, committed in former births, must perform the proper prayüşchittûs, when these sins will be removed. If such a diseased person die without having performed the prayüşchittû, his body must not be burnt.* If any one burn his body, the offender must perform the chandrayānū vrītū.

If a person defile the bed of his mother-in-law, he must put a red hot piece of stone or iron in his mouth, and become an eunuch.

metal, a gander; if water, a plava, or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon.—If exquisite perfume, a musk-rat; if potherbs, a peacock; if dressed grain in any of its various forms, a porcupine; if rice, a hedgehog.—If a deer or an elephant, he shall be born a wolf; if a horse, a tiger; if roots or fruit, an ape; if a woman, a bear; if water from a jar, the bird chatana; if carriages, a camel; if small cattle, a goat.—Women, who have committed similar thefts, incur a similar taint, and shall be paired with those male beasts in the form of their females.—As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may endure analogous pains.—They shall first have a sensation of agony in Tamisra, or utter darkness, and in other seats of horror; in Asipatravana, or the sword-leaved forest, and in different places of binding fast and of rending.—Multifarious tortures await them: they shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall walk over inflamed sands, and shall feel the pangs of being baked like the vessels of a potter.—They shall assume the form of beasts continually miserable, and suffer alternate afflictions from extremities of cold and of heat, surrounded with terrors of various kinds.—More than once shall they lie in different wombs, and, after agonizing births, be condemned to severe captivity and to servile attendance on creatures like themselves.—Then shall follow separations from kindred and friends; forced residence with the wicked; painful gains and ruinous losses of wealth; friendships hardly acquired, and at length changed into enmities.—Old age without resource; diseases attended with anguish; pangs of innumerable sorts, and, lastly, unconquerable death." *Sir William Jones's Translation of Mānso.*

* The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If the ceremony have not been attended to, the shraddhū, tūrpānū, &c. cannot be performed. If a person be so poor as not to be able to provide wood, cloth, clarified butter, rice, water pans, and other things, besides the fee to the poorōhitū, he must beg among his neighbours. If the body be thrown into the river, or burnt, without the accustomed ceremonies, at a future time the ceremonies may be performed over an image of the deceased person made of the blades of koshū grass.

If this do not cause his death, he must "go the great way," and his whole property is forfeited to the bramhūns, as a fee.

If a bramhūn have a son by a female mlāchehū, or chandalū, for this sin there is no prayūshchittū, but the king must drive the offender out of his territory, after fixing a mark on some conspicuous part of his body.*

If a person attempt to murder himself, but is prevented from per-

* At present, thousands of bramhūns cohabit with chandalū and Mūsūlman women, and have children by them, without ever thinking of expiating the offence by a prayūshchittū. Some years ago, one of the Hindoo rajas, now living, of the kshātriya cast, kept an English woman as his mistress. The same person at present cohabits with a Mūsūlman woman, and has a family by her. The sons by this woman have been invested with the poita, and married to Hindoo women. The daughters, by this connection, have also been married to Hindoos. This Mūsūlman woman has a separate house, where the raja visits her. She now worships idols, has a bramhūn for her gooroo, and another for her priest, and all the Hindoos around eat the food which has been cooked in the houses of this Mūsūlman woman and her children, so that thousands and thousands of persons have forfeited their cast, according to the strict laws of the shastrā. In all the large towns, as Calcutta, Dhaka, Patna, Moorshidābad, &c. most of the rich Hindoos keep Mūsūlman concubines. Amongst the lower orders, this intermixture of the casts is very general. If the persons of the same cast with the offenders take offence, in a short time they become pacified, and a public feast is made, to show that the person retains his cast. When a female is with child, they destroy the embryo in the womb. The crime of destroying children in the womb is prevalent to a shocking degree in Bengal. The pūndit who gave me this information, supposes that 100,000 children are thus murdered every month!! In the family of a single kooliā bramhūn, whose daughters never live with their husbands, it is common for each daughter to destroy a child in the womb annually. This crime is very prevalent also amongst widows, who are so numerous in this country. Expressing my doubts to this pūndit, respecting this extraordinary and shocking circumstance, he appealed to the fact of many of these females being tried for these offences, in the courts of justice, in every zillah in Bengal. He said, the fact was so notorious, that every child in the country knew of it; and the crime had an appropriate name, viz. pātū-phāla, i. e. thrown from the belly. It is a term of abuse, when one woman calls another pātphālānē. It is also a fact, that many women die after taking something to kill the child.

petrating the deed, he must perform the prajapūtyū vrūṭū, or repeat a muntrū 1000 times, and fast three days.

If a person weep for the death of a self-murderer, or for the death of a person killed by a cow, or by a bramhūn,* he or she must perform a prayūshchittū.

No person may burn the body of a self-murderer, without first performing the prayūshchittū in his name.

If a woman repent after ascending the funeral pile, or if a person repent after resolving to renounce life in any way allowed by the shastrū,† he or she must perform the prajapūtyū vrūtu.‡

If a person in secret commit an offence which falls under the description of oopūpatūkū, he must repeat a muntrū§ 100 times. If the sin be greater, the mūntrū must be repeated 1000 times; if greater still, 10,000 times.

If a bramhūn in secret repeatedly commit a sin called mūhapatūkū, he must repeat the appointed mūntrū 100,000 times.

* Why it becomes a fault to be killed by a bramhūn or a cow, I cannot learn, except that it is thus written in the shastrū.

† See *Śāhū-Mān*, and several succeeding articles in the next volume.

‡ At the present period, the female who repents after ascending the funeral pile, is forced by her relations to become a chandalī. Several instances of this have occurred in Bengal within these few years.

§ Vis the gay ūtrē.

For expiating the sin of speaking a single falsehood, a person must repeat once the name of Vishnoo.*

To preserve the life of a bramhūn, and to appease an angry wife, falsehood may be spoken innocently.

In the preceding translation, almost all the principal prayūshchittūs will be found: those which are not here, relate, in general, to small offences. On one occasion, not mentioned in this work, a king is called upon to perform the chandrayānū vr̥tū, and that is when there are many offenders in his kingdom who are unable to perform the proper prayūshchittūs: by performing this chandrayānū vr̥tū the king obtains the pardon of the sins of these subjects, and delivers his kingdom from the evil effects of sin remaining unexpiated.†

* It is a common saying among the Hindoos, derived from some of their shastrs, that if a person tell a lie, the family, for fourteen generations, will successively fall into hell.

† I have heard a native Christian, when preaching to his countrymen, mention this prayūshchittū, to illustrate the fact of God's having given his Son to become the prayūshchittū, for delivering his earthly kingdom from the evil effects of the sin of his subjects.

REMARKS

or

The Smritee, or Dhürmü, Shastrüs.

THE Hindoo learned men divide the subjects treated upon in all their shastrüs into two parts, viz. what regards invisible, and what embraces visible, objects.

They further divide the former into three parts as, 1. what relates to guanü, or divine knowlege; 2. what respects kürmü, or ceremonies, and 3. what belongs to oopasüna, or devotion.* A preference is given by different persons to one or other of these parts: the pürüm-hüngshüs regard the gnauü part, and place all their hopes on their supposed transforming knowledge of the one Brümhü;—the great bulk of the people are attached to ceremonies,—and what are called the yögēes spend their lives in performing oopasüna. The subjects embracing visible objects are to be found in most of the shastrüs,

* It is scarcely necessary to observe, that this is not christian devotion: the person performing oopasüna places himself on the ground, shuts his eyes, and repeats in his mind certain mētrüs, recollecting those notions of God which he has learnt in the particular shastrü he has studied, or out of which he has been instructed.

interspersed with other things. These subjects generally respect kings, magistrates, marriages, &c.

In the smritees a greater proportion of what relates to present things is to be found than in most of the other shastrs, except indeed we mention the jōtishū, the rajnēet,* the dūndūnēet,† the silpū,‡ and a few other shastrs.

No person can read the preceding brief account of the smritees, without perceiving, that when these shastrs were written, the Hindoos must have attained a high degree of civilization. The superior wisdom which shines in many of their civil laws, and the minute provisions made for the government of kingdoms, the administration of justice, the disposition of property; and the multiplied regulations for an exact conformity to the innumerable precepts and ceremonies connected with a splendid system of idolatry—incontrovertibly prove this fact.

Sufficient traces are left in the writings and customs of the Hindoos to shew, an attentive observer, what India once was, when the Hindoo religion was exhibited in all the splendour which wealthy and superstitious kings could give it, and when an exact uniformity to it was required by these kings from all their subjects.

* Works on the duties of kings.

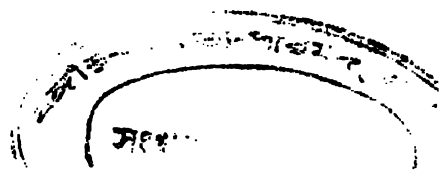
† On the distribution of punishments.

‡ Works on the arts, &c.

It must have been a curious spectacle when courts of justice took cognizance of a man's religious offences (sins of omission and commission), as well as of his crimes against civil society. The pride and avarice of the bramhūns would often drag an offender before a court of justice, for having neglected those acts prescribed by the shastrūs from which they derived their honour and emolument.*

It must have contributed exceedingly to bring the country into complete subjection to the bramhūns, when the whole force of the civil power was employed in their favour. Every story related in their poems, every pooja and public shew, every entertainment, in short, almost every civil and every religious ceremony—tended to impress upon the whole country the idea that the bramhūns were incarnate deities. But how greatly must the sway of the bramhūns have been increased, when the inhabitants saw their countrymen brought before the magistrate and punished, for the slightest acts of irreverence, or accidental injury, towards this sacred race; when they saw a neighbour's hinder parts cut off for having dared to sit on the same seat with a bramhūn; when they saw another's tongue slit, for having (when provoked) insulted a bramhūn; when they saw an iron style thrust red-hot into the mouth of another, for having (no matter how justly) said to a twice-born-man “thou refuse of

* In Hallhed's Code of Gentoo Laws there is an article, commanding the magistrate to fine a man a pān of souries for killing an insect.



bramhũns;” when they saw hot oil dropped into the mouth and ear of another, for having dared to instruct a bramhũn in his duty.*

It must have been curious to see a man brought before a magistrate, and punished, for offences against the regulations of the cast, or for not regularly bathing in Gũnga, or for not performing his father’s shraddhũ,† or an appointed prayũshchittũ, or for not wearing the appropriate tilũkũ.‡ The superintendence of the magistrate extending thus to the whole of a man’s religious conduct, as well as to his civil actions, must have tended exceedingly to rivet the fetters of superstition, in addition to the fascinating powers of a religion, full of splendid shews, public feasts, and a thousand imposing ceremonies, accompanied with music, singing, and dancing.

The two first works, mentioned in the list I have given, relate to lunar days. The Hindoos, like all other idolatrous nations, regard

* “A once-born man, who insults the twice born with gross invectives, ought to have his tongue slit; for he sprang from the lowest part of Brĩmha: If he mention their names and classes with contumely, as if he say, Oh! Devadatta, thou refuse of bramhũna, an iron style, ten fingers long, shall be thrust red hot into his mouth. Should he, through pride, give instruction to priests concerning their duty, let the king order some hot oil to be dropped into his mouth and his ear.”—*Mũnoo*.

† At present, if a person neglect to perform his father’s shraddhũ, his poorũhitũ, anxious to obtain the gifts, &c. offered at the performance of this ceremony, urges him perpetually to what he calls his duty, and never lets him rest till he has gained his point.

‡ During the reign of Manũsinghũ, a barber had made a tilũkũ on his forehead like that of a bramhũn; and in this situation the king bowed to him, supposing he had been a bramhũn; but the barber returning the salũm, (which a bramhũn never does, even to a king) Manũsinghũ suspected that he was not a bramhũn, and on enquiry found that he was a barber. The king immediately ordered his head to be cut off.

with great care, lucky and unlucky days, omens, &c. Their marriages, poojas, feasts, journies, and almost all their concerns are regulated by a rigid attention to months, days and omens.*

The next work respects prayüşhchittüs, or expiations for sin. The Hindoo writers have regularly classed the different kinds of crimes, and settled, in the most exact manner, the proper prayüşhchittü for each offence.

I ought, however, to guard the christian reader against a mistake, into which he may be apt to fall. Though the Hindoos have many modes of expiating sin, as, by bloody sacrifices, and by the performance of bodily austerities and other ceremonies, yet they have not a vestige of the christian doctrine of the atonement among them: the imputation of guilt, and the bearing of its punishment by a substitute, make no part of the Hindoo plan. When they sacrifice an animal, they offer the head, blood, &c. to the goddess,† under the idea

* The following are bad omens: viz. if the lizard make a noise, or any one sneeze, when a person is about to begin any action; if a person be called when he is about to set off on a journey; if a person on departing to any place hit his head against any thing, or see an empty külüsü [pan]; or, in the morning, if he see an ignominious person. The following are good omens, viz. if a person setting off on a journey see a dead body, or a külüsü full of water, or a jackall, on his left hand: or if he see a cow, a deer, or a bramhün, on his right hand. These good and bad omens are to be found in the shastrüs; but beside these are many which custom has established. I have frequently seen a Hindoo, when about to take leave of another, prevented by the chirping of a lizard. A Hindoo says—"Ah! I suppose some evil will befall me to-day, for the first person I saw in the morning was such or such a miserable wretch."

† Among the Hindoos bloody sacrifices are offered almost exclusively to the female deities.

that she delights to partake of blood.* They never suppose there is a transfer of guilt, as in the Mosaic and Christian systems.† In the offering of human sacrifices the Hindoos had the same notion; the sacrifice of a man was supposed to be more costly than that of an inferior animal, and that therefore there was more merit in offering human blood; but they never thought of one man's bearing the punishment of another. The merit arising from pleasing the gods is what they ground their hopes upon;‡ and this is their object, in performing other ceremonies to expiate sin. It is a balancing of supposed merits against demerits; sins committed and ceremonies performed. This is the prevailing sentiment which runs through the whole Hindoo system on the subject of salvation, and, I suppose, through every false religion upon earth.

I should imagine, that those christian writers who have endeavoured to confirm the truth of the doctrine of our Saviour's vicarious sacrifice, by quoting the example of the bloody rites of heathen nations, have been totally mistaken respecting the intentions of the

* In the histories of Kalēś, Doorga, &c. it is common to find them drinking the blood of the *tiacoris* with the utmost greediness. See the story of Rāktīvōjī in the history of Kalēś.

† Leviticus xvi. 21, 22. Isaiah liii. 6. 1 Peter ii. 24.

‡ Conceiving that the gods greatly delight in flattery, their worshippers bestow upon them the most fulsome panegyrics. In conversations with the Hindoos I have heard them avow, that the way to approach a great man was to flatter him exceedingly; and that, in fact, this was the best method of pleasing and gaining access to the gods. The instances of the gods being won, or overcome, by *stūv* (commendation), as given in the *poorāṇa*, are innumerable.

heathen in offering these sacrifices. Without any just ideas on the subject of the divine purity and justice, how is it possible that heathens should have attained the christian idea of a substitute, who, by the dignity of his character, the merit of his obedience, and the intenseness of his sufferings, should open an honourable way for the bestowment of divine favour upon offenders? And I beg leave, in this place, again to enter my most solemn protest against all officious and unnecessary attempts to prop up the sacred ark of Christianity by unhallowed heathen hands. Every such attempt is a gross insult on its Divine Author, and is altogether founded on want of information.

I may here add, that the contrivances of the Hindoos to secure the happiness of a future birth, or state, are very numerous. Hence, among the smritees, we find works which treat on the yūgnūs, viz. particular kinds of sacrifices; prayūshchittūs, or ceremonial expiations, the shraddhū, vrūtūs, visiting the holy places, poojas, &c. &c. all of which have reference to the removal of sin, or to the meriting of future happiness. These contrivances, indeed, are almost too numerous to mention; but, however inadequate they may be to answer the important ends of salvation, they shew a solicitude about an after-state, which may put to the blush many professed christians. The myriads that attend to bathe in Gūnga, on occasions when the virtues of the waters are supposed to be greatest, to look at the image of Jūgūnnat'hū, when their hopes are raised by the promise of eman-

cipation from future birth, and at other festivals,* when the greatest hopes are entertained of future advantage—all these prove that the Hindoos have many anxieties respecting the state after death. Yet the number of these contrivances, each of which is said to be an infallible preservative from hell,† is what might be expected from man, left to the darkness and errors of a fallen nature.

Several of the smritees mentioned in the preceding account treat of the laws of inheritance; others of civil law in general; others are works on astronomy; others embrace the social, civil, and religious duties of the Hindoos; others are histories of different gods, and others describe the method of performing different religious ceremonies. In short, the dhūrmū shastrūs appear to me to be Bodies of Philosophy, or works on the Hindoo System in general.

The faith which the bramhūns place in the smritees, as well as in their other shastrūs, may be seen in this: some time ago, the learned men of Benares were consulted, in a particular case, respecting the law

* The Hindoos, at the times of the great poojas, fix their hopes on the sight of the image, or on bowing before it, or on repeating certain sentences of stūtv (commendation). They do not attend, in any numbers, while the ceremonies of the pooja are going forward.

† Bathing in Gūnga, visiting holy places, repeating the name of a god, looking at, or worshipping particular images, honouring the gooroo, viz. the spiritual guide, feasting or giving gifts to bramhūns, repeating the ghyatrēṣ, performing the ceremonies called pooja, hōmū, shraddhū, tūrpūnū, tūpūshya, dhyānū, yōgū, &c. &c.—each of these actions is given as a never-failing passport to heaven, and though these saving virtues are ascribed to each, as though it were the only duty assigned, yet no Hindoo trusts to any one ceremony for his salvation, notwithstanding the shastrū assures him that this alone is more than sufficient; he wanders from image to image, and wearies himself with ceremonies, which neither change his character nor remove his fears.

of prayūshchittū, but not a single pūndit would venture to pronounce the law on this subject, lest he should incur the penalty denounced, viz. that if a learned man give wrong directions, he incurs the guilt of the person bound to perform the prayūshchittū.

The permission of polygamy, and the ease with which a man might put away his wife,* must have been very unfavourable to the interests of virtue, and must have contributed greatly to the universal corruption of the people. It was only necessary for a man to call his wife by the name of mother,† and then all connubial intercourse was supposed to be at an end: this was the only bill of divorcement that was required.

The laws respecting females, as laid down in the smitices, are very unjust,‡ and it is owing to these and other laws, in the first in-

* "A barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth; she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay." *Mānoo*.

† A man sometimes separates himself from his wife now in this way: he calls her mother, and after that it becomes indelicate to be in any way familiar with her. A person who may be an occasional visitor, not unfrequently addresses himself in this manner to the females of the family, as a pledge for the purity of his behaviour.

‡ "Women have no business with the text of the vādū; thus is the law fully settled: having, therefore, no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is a fixed rule.—A wife, by disloyalty to her husband, shall incur disgrace in this life, and be born in the next from the womb of a shakal, or be tormented with horrible diseases, which punish vice.—Through their passions for men, their mutable temper, their want of settled affection, and their perverse nature, (let them be guarded in this world ever so well) they soon become alienated from their husbands.—Mānoo allotted to such women a love of their bed, or their seat, and of ornament, impure appetites, wrath, weak flexibility, desire of mischief, and bad conduct.—Day and night must women be held by their protectors in a state of dependence." *Mānoo*.

stance, no doubt, that females are confined and degraded in such a shocking manner amongst the Hindoos, who do not appear to be naturally more jealous of their wives than other nations.

Though in most things the laws were criminally partial towards the bramhūns, yet in the performance of the prayūshchittūs, the shōōdrū and the poor person were favoured, and the extent of the commutation for the prayūshchittū was measured by each person's ability.

Many of the prayūshchittūs, however, are particularly improper in their nature: the making a man forfeit a milch cow for killing a tyger* was highly unjust and impolitic. To make the killing a thousand larger insects as great a crime as that of killing a shōōdrū, is a law which degrades human nature in the most criminal manner. The same writings doomed a person to the most dreadful punishment for accidentally shedding one drop of the blood of a bramhūn.†

It is a remarkable feature of the Hindoo law, that a thief, after atoning for his crimes against society, is pronounced to be, in con-

* The English Government in India very properly offers considerable rewards for the killing of these animals.

† "As many small pellets of dust as the blood of a bramhūn collects on the ground, for so many thousand years must the shedder of that blood be tormented in hell."—Mānso. At the present day, if a shōōdrū's foot accidentally strike against that of a bramhūn, the shōōdrū stoops, and takes some dust from the bramhūn's foot, rubs it on his forehead, and says—"Ah! what have I done."

sequence, prepared for heaven. The Hindoo legislators had no idea that repentance, or the least change of disposition, was necessary, as a preparation for a state of future blessedness, for they considered this blessedness to consist either in revelling with the gods, or in being absorbed into the divine nature.

All that is necessary to atone for the sin of lying is to repeat the name of Vishnoo,* but if this paltry circumstance be omitted, the family, for fourteen successive generations, must descend into hell.

The Hindoo law allows a man to commit adultery, if the female be willing; permits a bramhūn to steal, for the sake of performing a religious ceremony; commends perjury, when it is committed from benevolent motives; and allows of lying, to preserve the life of a bramhūn, to appease an angry wife, or to please a sweet-heart.† What is still worse, in this code a bramhūn, in case of want, is permitted to steal, not from the rich merely, but—from his slave!

I must leave it to be accounted for by the learned Hindoos, how shastrūs encouraging adultery, theft, perjury, and lying, in such a manner, could be written in the sūtyū yoogū.

* See a story in the account of the Shrēē Bhagūvātā pooranū.

† “If a man, by the impulse of lust, tell lies to a woman, or if his own life would otherwise be lost, or all the goods of his house spoiled, or if it is for the benefit of a bramhūn, in such affairs, falsehood is allowable.” *Halhed's Code of Gentoo Laws*.

After thus freely commenting on a few of the faults of the Hindoo system, as recorded in the smritees, it would be unjust not to commend many parts of their civil laws, and many sentiments of justice and humanity which are scattered up and down, especially in their dhùrmũ shastrũs. For a review of the whole system I must refer the reader to the close of the last volume.

END OF THE FIRST VOLUME.

ERRATA.



Page 17, line 3, dele the second ü in Jünümäjüü.

— 27, — 15, for “council” read “counsel.”

— 32, — dele the note.

— 59, — 4, for “present” read “late.”

— 98, — 90, for “lands” read “land.”

— 126, — 12, for “is” read “are.”

— 161, — 2, for “200” read “2000.”

— 314, — 11, for “second” read “third.”

— 347, — 1, for “the first” read “a.”

— 357, — 28, for “inherit” read “inherent.”

— 360, — 17, for “hold” read “holds.”

— — 20, for “accomplices” read “accomplishes.”

— 417, — 3, for “were” read “was.”

— 424, — 5, for “or” read “of.”

— 438, — 17, for “shows” read “shew.”

— 441, — 21, insert “there” before “are.”

